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LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXII.

(*Continued from p.* 244.)

We are now to consider more particularly, that our Lord, in his human nature, had "a true body and a reasonable soul."

These words in the catechism, are levelled against certain errors which chiefly prevailed in remote periods of the church. "Marcion, Apelles, Valentinus, and many other hereticks, denied Christ's humanity, as some have done since. But that Christ had a true human body, and not a mere human shape, or a body that was not real flesh, is very evident from the sacred scriptures. He ate, drank, slept, walked, worked, and was weary. He groaned, bled and died on the cross. It is also as evident that he assumed our whole nature, soul as well as body. If he had not, he could not have been capable of that sore amazement, and sorrow unto death, and all those other acts of grieving, feeling, rejoicing, and the like, ascribed to him."* In simple suffering there is no sin. Without the least stain of moral pollution, therefore, our Lord might and did feel, all the innocent infirmities and pains of our nature—"He was a man of sorrows and acquainted with grief."

You will now distinctly remark, that it was with this *sinless human nature*, that the *eternal Son of God* united himself; so as to constitute *one person*. This union commenced at the instant when the human soul and body of our Lord were joined together; so that the same moment in which the soul was united to the body, both soul and body subsisted in personal union with the Son of God. This is not mere theory or conjecture. It is taught in the declaration of the angel to the virgin mother of our blessed Lord, and it was written for our learning—"That holy thing which shall be born of thee shall be called the Son of God." Christ Jesus, then, from his very birth, was the Son of God; that is, the divine was then perfectly united with the human nature, so as to make but one person. Hence it is that he is called "Immanuel, God with us"—God united with our nature.

Great care was taken by the ancient Christians, and it is also taken in our catechism, not to *confound the two natures* which met in Christ; and yet to assert with equal care, that they were *one person*. The Eutychians of old maintained, that the two natures were mixed and blended, so as to make but one nature. To guard against this, our catechism says—"two distinct na-

* Buck's Theological Dictionary.

tures." But, on the other hand, the Nestorians maintained, that each nature was a person, or that he had two persons. To preclude this error, our catechism says he had but "one person," and that this he will have "forever." He had it on earth; he has it in heaven; he will have it to eternity. He *was*, *is*, and *will be*, God and man, in two distinct natures, and one person.

It is worthy of your careful observation and remembrance, that as there is but one person, although two natures, any act proper to either nature, may be attributed to the whole person. This affords an easy and natural explanation of that remarkable passage in the Acts—"Feed the church of *God* which he hath purchased with *his own blood*." In this text there is attributed to the *divine* nature of Christ, what, in strictness, belonged only to his human nature; but as both natures were in one person, the blood of Christ is expressly called *the blood of God*—A text, by the way, which those who deny the divinity of Christ, can never explain or plausibly colour. Remember then, my dear children, that all that Christ did, or suffered, or continues to do as Mediator, must be considered as the *personal acts* of a being who was God and man united in one person; and that from this they derive their value and efficacy.

The way is now prepared for closing the doctrinal discussion of the answers before us, by stating, as was promised in the foregoing part of this lecture, the necessity which existed, for this union of the divine with the human nature, so as to make but one person, in Christ Jesus our blessed Lord. Here I shall be again indebted to the author already quoted,* and yet shall not confine myself to his ideas and language.

* Buck in his Theol. Dict.

It was necessary that the Mediator should be man, 1. That he might be *related* to those in behalf of whom he was to fulfil the offices of Mediator and Redeemer; that he might be our "kinsman," and we as it were be rendered *one* with him—"members of his body, of his flesh and of his bones."—2. That reconciliation might be made for sin in the same nature which had sinned. "For as much then as the children are partakers of flesh and blood, he also himself, likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil."—3. It was proper that the Mediator should be capable of obeying the law of God broken by the sin of man; and a person exclusively divine could not be subject to a law made for man, and yield obedience to it only—"God sent forth his Son, *made of a woman, made under the law*, to redeem them that were under the law, that we might receive the adoption of sons."—4. It was necessary that the Mediator should be man that he might both suffer and die; for as God he could neither suffer nor die; and "without shedding of blood there was no remission."—5. It was fit that the Mediator should be man, that he might be qualified to sympathise with his people, under all their distresses, temptations and trials—"For we have not a high priest who cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin—For in that he himself hath suffered being tempted, he is able to succour them that are tempted."—6. It was indispensable that he should be a perfectly holy and righteous man, free from all sin, original and actual; that being in no respect a transgressor himself, he might be qualified and prepared to "offer himself without spot to God," take away the sins of those in whose behalf he made himself "a sin-offering," and be

afterwards an advocate for them with the Father—"For such a high-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people; for this he did once when he offered up himself."

Still, it was not enough for the Mediator to be merely a man, although perfectly innocent and holy—It behoved him to be more than a man; yea to be the very "God with us"—For 1. No mere man could, on such a footing as was proper and the case required, enter into covenant with God, and mediate between him and sinful man. For this, a being of a higher order than man was essentially requisite; a being who should be duly qualified to go between both parties—offending man and his offended Creator; "a day's-man betwixt us, that might lay his hand upon us both.—Now a Mediator is not a Mediator of one, but God is one."—2. It was requisite that he should be God, that the *divine* might support the *human* nature, under the infinite load of wrath and suffering which he had to sustain, when he stood in the sinner's place; and that his divine nature might also give an infinite value and efficacy to what was to be done and endured in his human nature; and thus, that "he who knew no sin, being made sin for us, we might be made *the righteousness of God* in him."—3. It was necessary for the Mediator to be God, because, in the economy of man's redemption, all divine gifts and graces were to be treasured up in him, and by him, through the agency of the Holy Spirit, to be dispensed to his people—of whom he was to be the protector, ever present friend, final judge, and prevalent intercessor; and with reference to whom, he was to order all things in the world both of nature and of grace—"Lo," said he, "I am with you alway, even unto the end of the world"—"For in him dwelleth all the fulness of the Godhead bodily—The God of our Lord Jesus Christ, the Father of glory—hath set him at his own right hand in the heavenly places; far above all principality and power, and might, and dominion, and every name that is named, not only in this world but in that which is to come: and hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all—And of his fulness have all we received, and grace for grace. The Father judgeth no man, but hath given all judgment to the Son—We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Thus have I shown you briefly, in a detail of particulars, each supported by a quotation from the unerring oracles, that it behoved the Lord Jesus Christ, as the Mediator of the new covenant, to be both God and man—Being thus *God-man*, he is, in every view, a perfect Mediator. Were he God and not man, we could not approach him but with fear and dread—Nay, we could not approach him at all; for "God is a consuming fire" to the wicked. And were he man and not God, neither his obedience nor sufferings could be of any avail to recommend us to God; and we should be guilty of idolatry, if we either worshipped Him, or put our whole trust in him. But being what he is, he is exactly suited to all our wants. In the person of Jesus Christ, the object of our trust is, so to speak, brought near to ourselves. Those well known tender affections which belong to human nature, and which are only in the way of illustration ascribed to the Deity, are in our great Mediator

literally realized. Hence it appears that the plan of salvation by him, is the most suitable to human beings that can possibly be conceived. And on the part of God it is not less suitable—By the obedience unto death of his only begotten and well beloved Son, the honours of his law have been completely restored, and all its demands most fully satisfied; so that he can now be just and the justifier of every one that believeth in Jesus; and so also that his glory is not only in all respects secured, but is displayed and made to shine, more illustriously than in all his other works. In a word, here it is that the declaration is verified—"Mercy and truth have met together, righteousness and peace have kissed each other."

Having now seen the perfect mediatorial character of Christ, it only remains to make an additional remark on a clause in one of the answers we consider, which has already been noticed in another view.

Observe then, that when it is said that the Lord Jesus Christ is, "the ONLY Redeemer of God's elect"—the words may be considered as expressing the same idea that is contained in the declaration of the Apostle Paul, where he says—"There is ONE Mediator between God and man, the man Christ Jesus." As there is but "one Mediator" between God and man, you will readily perceive that any attempt to divide his mediatorial functions, and to give a part to saints or angels, as is constantly done in the Romish church, derogates from our blessed Saviour's honour and office; and justly subjects those who do it to the charge of impiety and idolatry. It is also to be remarked, that Christ Jesus mediates only "between *God and man.*" The fallen angels have no Mediator. They are left in a state of hopeless perdition—without a Saviour, and without the possibility of acceptance with God.

The result of all is, that through Jesus Christ, as God-man, Mediator, we have free access to the mercy seat of Jehovah. We have an atoning sacrifice, a powerful and prevalent intercessor, and God is reconcilable to us. Every hindrance is taken out of the way; he can honourably receive us; and the very chief of sinners is welcome and invited to return to the Father of mercies. His own people too, may, at all times, approach him with a holy boldness, and lay all their wants and desires before him, assured of a gracious audience and acceptance, through the intervention of their covenant and kinsman Redeemer.

Meditate, my young friends, on the doctrinal discussion of the important answers of our catechism, to which your attention has now been drawn—Meditate on what you have heard, not merely as a matter of speculation, but in the way of humble faith and devotion. In the former way, the meditation will do you little good; in the latter, it will be replete with the richest benefits—it will be found full of sweetness and comfort. Think

1. Of the wonderful nature of the facts to which these answers direct you. In speaking on the subjects of these answers, a pious writer asks—"What is the greatest wonder that the world ever saw? Answer—the incarnation of the Son of God. 'The Word was made flesh and dwelt amongst us'—Two natures infinitely distant are united in one person. Astonishing, glorious, mysterious fact! Well might the inspired apostle in contemplating it exclaim—'Without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.'"

2. Think on the honour put upon our nature by Christ, and on the hopes which it inspires. The eter-

nal Son of God "verily took not on him the nature of angels, but he took on him the seed of Abraham." By this unparalleled stoop of condescension, on the part of our Redeemer, he has raised our nature to a dignity, in some respects superior to that of the highest angel. Our nature which he assumed he has carried with him to heaven, to the right hand of the Father; and there it is, and will forever be, united to his divine nature, while he receives the unceasing adoration and praise of the whole angelick host. If this subject were rightly considered, we should here find one of the strongest motives never to do any thing unworthy of human nature—unworthy of a nature which is assumed and worn by the coequal and coeternal Son of God. Let us, whenever tempted to sin, recollect that if we consent, we act most unworthily of the high relation which we are permitted to sustain to him whom angels worship, and at whose feet the heavenly host count it their honour to cast their crowns.

Especially may those who, by a genuine lively faith, have become identified with their Saviour—those in whose behalf, in his last intercessory prayer, on earth, to his Father, he petitioned, "that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me"—especially may all such, cherish the assured hope that nothing in heaven, earth, or hell, shall ever separate them from their spiritual head—their dear and adored Lord. Amidst all their trials, temptations, and conflicts, they are still upheld by the arm of their Almighty Saviour, their kinsman Redeemer. They are so united with him, that they can no more perish, than he can be plucked from his throne. Be it only their constant care to preserve clear and bright, the evidence of this vital union, by the exercise of a lively faith, producing in them all the fruits of holy living; and then they will be entitled to rejoice with "a joy which is exceeding great and full of glory"—a joy which will in a measure antedate heaven while they dwell on earth; and which shall, ere long, be consummated in the unutterable and inconceivable bliss of which they will partake, when they shall see their Saviour face to face, in the mansions which he has gone to prepare for them.

3. The wonderful preparation and provision which is made for the salvation of men, by the mediatorial character and work of Christ, should urge all those to whom this "great salvation" is made known, to seek it with the utmost earnestness and perseverance. How will any of *you* escape, my dear youth, if *you* neglect it? I know that, in regard to many of you, the character of the Saviour, and what he did and endured for your salvation, and the infinite importance of your obtaining a personal and saving interest in Him and his glorious work, were lessons taught to you, and inculcated on you, by your pious parents and friends, from the very time that your minds were capable of understanding these interesting topicks. You have often, very often since, heard them proclaimed and enforced in the preaching of the gospel. This evening you have been hearing of them again—And are there any of you, who, amidst all these unspeakable privileges and advantages, have, to this hour, remained unprofited by the Saviour's mediatorial work? Ah! recollect, I beseech you, the high and awful responsibility which rests upon you. If you are not raised to heaven by a saving knowledge of Christ, the intellectual knowledge you possess, will sink you to the lowest hell. This tremendous truth it is my affecting duty to declare to you plainly: and I do it in hope, that under

the divine blessing, it may urge you to speed your flight to the Saviour, before the door of mercy shall be forever closed. Avail yourselves, then, while yet you may, of the gracious promise held forth to the young, in the Scriptures of truth—"they that seek me early shall find me." Amen.

ON THE ATONEMENT.

No. V.

Dear Brother,—The doctrines of the two schools in relation to the atonement, have now been compared in three particulars. It has been shown, I trust, that in regard to its extent, in regard to a free and unfettered preaching of the gospel, and in regard to the riches of Divine grace displayed in our salvation, the views of the new school have no superiority over those of the old; and that the latter present the riches of Divine grace in by far the strongest light.

Let us now proceed to institute a contrast between these conflicting views, in several other particulars; in which, I think, it will clearly appear that ours have a most decided advantage.

1. Let us compare the *nature* of the atonement as explained and advocated by the two schools respectively, and see whose views and representations accord best with *scriptural truth*. The nature of the atonement is not a subject on which human philosophy should speculate. It is matter of pure revelation; and nothing farther can be known of it than God has been pleased to reveal. The Bible is our teacher; and those views which accord with the instructions of inspired writers must be true, while those which disagree or depart from them must be false.

The advocates of the *indefinite* scheme, differ in their views of the nature of the atonement. Some say, it consists in making a display of the evil of sin, and an exhibition of Divine justice. Others represent it as consisting in a satisfaction to publick justice for sin in general; but they deny that a proper, real satisfaction for the sins of believers was made to Divine justice, so that they can, on *legal principles*, be set free from the curse of the law. They admit that Christ's sufferings are a *substitute* for our punishment; but they deny that HE was the *substitute* of his people, and that, charged with their sins, he endured the *penalty* of the law, and thus made a real satisfaction for them, and paid a real *price* for their redemption. They all speak of the atonement as merely opening the door, and removing the obstacle in the way of the exercise of mercy. Let me cite a few quotations from a recent publication—"The atonement consists, not in cancelling the demands of the law for *one* or *all* men, but in *opening the door of hope*, in rendering the pardon of sinners consistent with the character, law and universe of God."* Again: "This atonement MERELY *opened the door of mercy;* it prepared the way for the offer and the exercise of pardon."† Again: "The atonement does not of itself save a single soul. It BARELY *opens the door* for the accomplishment of this object by free and sovereign grace."‡

Now, these views are, in my opinion, repugnant to plain and decided testimonies of holy scripture, and tend to destroy the very nature of the atonement.

The sacred writers speak of the death and righteousness of Christ, in more exalted terms than our brethren bestow on them. They teach us to attribute to his divine sacrifice, much more than the bare honour of opening a door of hope and mercy to sinners. They tell us that the Saviour, by his *sufferings*, became the "*author* of *eternal re-*

* Beman. † Ibid. ‡ Ibid.

demption to all that obey him." Heb. v. 9. They tell us that on the ground of his *sacrifice* and intercession, Christ "is able to save to the uttermost them that come unto God by him." Heb. vii. 24—27. They assure us that his BLOOD *cleanseth from all sin;* and that it *purges* the "conscience from dead works to serve the living God." And it has been shown, in a former letter, that *forgiveness, reconciliation, justification, sanctification, adoption,* and *eternal life,* are all attributed to the sacrifice and righteousness of our divine Redeemer, as their meritorious and procuring cause; and consequently that, while grace reigns in our salvation, it reigns through *righteousness* unto eternal life. We therefore deem it dishonouring to the invaluable atonement of our Lord Jesus Christ, which the holy scripture represents as being the spring of every blessing of salvation, to speak of it as MERELY *opening a door of hope and mercy.* The Bible speaks of his sacrifice in sublimer strains of praise—"Unto him that loved us, and *washed us from our sins in his* OWN BLOOD, and hath made us kings and priests unto God and his Father; unto him be glory and dominion for ever and ever—Amen." Rev. i. 5, 6. "Thou wast slain, and *hast redeemed us to God by* THY BLOOD out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." Rev. v. 9, 10.

If the atonement consisted, as our brethren affirm, in a display of the evil of sin and of Divine justice, it might reasonably be expected, that the inspired writers would have stated the fact. But in what passage is it stated? Frequently, indeed, the death of Christ is called an *expiation* or *purging away of sin,* a *propitiation,* a *ransom,* a *price,* a *reconciliation;* but no where do they denominate it a display of the evil of sin and of Divine justice. That there was such a display, and that in the highest degree, is readily admitted. This, however, we are not expressly taught; we are left to infer it from the mysterious transaction on the cross, viewed in connexion with its causes and its effects. In no passage of scripture that I can recollect, is the death of Christ spoken of as exhibiting the evil of sin and the justice of God. I am not ignorant that our opponents will immediately refer to a passage in Rom. iii. 25, 26, as furnishing a proof that we are taught to regard the Redeemer's death as an illustrious display of Divine justice. But, I apprehend, the righteousness there mentioned means, not an *attribute* of the Godhead, but that *glorious righteousness* of Christ, of which the sacred writer had spoken in the preceding verses; and of which he treats throughout this epistle, as the ground of a sinner's justification; and through the medium of which Jehovah can, consistently with his own glory, bestow salvation on every one who believes in Christ, and thus appear a just God, while he assumes the character of a Saviour.

Now, this profound silence of scripture on the point, furnishes conclusive proof that the atonement does not consist in a display of the evil of sin and of Divine justice. The fact is, this display is the *result* of the atonement, and not the atonement itself; just as the glorious sight or appearances which our eyes behold, when the sun pours his beams upon heaven and earth, are the *effect* of his light, and not the light itself.

Besides, if a display of the evil of sin and of Divine justice were all that was required to constitute an atonement, it might be asked, where was the necessity for the sufferings of the great Immanuel? Has not such a display been made in the sufferings and death both of rational and of irrational creatures? Is not

such a display made, and will it not be eternally made, in the torments of the damned? Was all this insufficient? Was a more awful spectacle required, a sacrifice of greater value, in order to produce a stronger impression on the minds of the intelligent universe? Should this be admitted, it would furnish no reason why the sufferings of the present and the future world should not be regarded as forming constituent parts of the atonement. But how opposite would this be to the language of holy scripture, which every where attributes the great work of propitiating an offended Sovereign to Christ alone, exclusive of the agency of any creature either in heaven or on earth!

In a subsequent letter it will be shown, that, on the principles adopted by our opponents, there is really no display of the evil of sin and of Divine justice. I now proceed to explain and vindicate the views which the advocates of a *definite* atonement entertain of its nature.

They believe that Jesus Christ, in accomplishing the salvation of his people, acted as their *legal substitute;* that he was *charged with their sins;* that he bare the *penalty* of the law, or endured the *punishment* due to them; and thus made a complete satisfaction for their guilt to Divine justice, and paid the price of their redemption. Such are their views of this mysterious transaction, exhibited in the life and death of the Son of God. If these views can be shown to be *scriptural*, then it will follow, as a necessary consequence, that the opposite views of our brethren must be *unscriptural.* Let us examine the subject carefully.

1. *Christ acted as the* SUBSTITUTE *of his people.*

Substitution is evidently conveyed in the meaning of the preposition ὑπιϱ, *for*, when it is applied to the death of Christ. That this is its import in Rom. v. 6—8, can hardly be denied. When Paul says, "Scarcely *for* a righteous man would one die, yet peradventure *for* a good man some would even dare to die," he clearly means dying in the *room* and *stead* of a good man, in order to save his life; and consequently when he speaks of the superior love of Christ, in dying *for* us, he must mean his dying, as *our substitute*, in our room and stead. "*Raphelius*" (Not. ex Xen. in v. 8.) says Doddridge, "has abundantly demonstrated, that ὑπιϱ ἡμων ἀπιθανι signifies, *he died in our room and stead;* nor can I find, that ἀποθανειν ὑπιϱ τινος has ever any other signification than that of *rescuing the life of another at the expense of our own:* and the very next verse shows, independent of any other authority, how evidently it bears that sense here; as one can hardly imagine any one would die for a good man, unless it were to redeem his life by giving up his own."

The Redeemer is expressly called a *surety;* that is, one who stands engaged to become the substitute of another, to fulfil his obligations, and pay his debts. "By so much," says the author of the Epistle to the Hebrews, "was Jesus made a *surety* of a better testament." Ch. 7. xxii. With this writer accords Peter, in exhibiting the Saviour as a substitute for sinners: "For Christ," says he, "hath suffered for sins; the just *for* (ὑπιϱ) the unjust" —the just *person* in the room and stead of unjust *persons*, "that he might bring us to God." The Redeemer himself teaches the same doctrine; for he tells us, "The Son of man came, not to be ministered unto, but to minister, and to give his life a ransom for" (αντι) in the room and stead "of many." Now in these texts we are taught, not merely that the sufferings of Christ come in place of our sufferings, but that HE took *our* place, and endured the punish-

ment that we should have endured, and laid down his life to save our lives.

This was no new doctrine in the church of Christ. By the institutions of Moses, the Jews had become familiar with the idea of substitution. Through a long course of ages they had seen, by Divine appointment, an animal substituted in the place of a human offender, and the life of the animal destroyed to save his life. And why this appointment of heaven? Could the life of a dumb animal save a rational creature from deserved vengeance? "It was not possible," says the apostle, "that the blood of bulls and goats should take away sins." Heb. x. 4. Why then did the altar at Jerusalem continually stream with blood? Doubtless to typify HIM who was the LAMB slain from the foundation of the world; the LAMB of God that taketh away the sin of the world; to typify "the offering of the body of Jesus once for all;" that "one offering" by which "he hath perfected for ever them that were sanctified." Animal sacrifices did in *type*, what Christ did in *reality*. They were *typical* substitutes; he was a *real true* substitute. "Christ *our passover* is *sacrificed* (ὑπὲρ) *for* us." 1 Cor. v. 7. The blood of bulls and of goats sanctified to the purifying of the flesh; but the blood of Christ purges the conscience from dead works to serve the living God. He offered up *himself*, his *person* for us. Heb. ix. 14. "He needed not daily, as those high priests, to offer up *sacrifice*, first for his own sins, and then for the people's: for this he did once, when he offered up HIMSELF." Heb. vii. 27. *He himself* was our *substitute*.

2 *Being the surety and substitute of his people, the Redeemer was* CHARGED WITH THEIR SINS.

They were imputed to him, and he became responsible for the satisfaction demanded by Divine justice. "It is for ever impossible, in the very nature of things," says a sermon writer, "that Christ should be liable to suffer that punishment which the law denounced against the transgressor."* And again: "But this idea involves a *literal transfer of character*. On this scheme Christ, and not man, is the sinner. But Christ and man cannot exchange characters, because sin and holiness are *personal*, and cannot be transferred from one moral being to another. The sinful or holy acts of one person, may, in a thousand ways, affect another —exert an influence upon his happiness or misery—but it can never be so transferred as to become his sinful or holy act."† Such are the assertions of a writer, who a little before had said, "We do by no means intend to deny the doctrines of *substitution* and *imputation*:" of consequence, we are to understand him as affirming that the advocates of a definite atonement teach, by their doctrine of the imputation of sins to Christ, that there is such a transfer of moral character in this divine transaction, that it is no longer true that the sins which were actually committed by the sinner were actually committed by him; but were actually committed by Christ, who actually did not commit them.

That they do not teach an absurdity so extravagant, need not be told to any acquainted with their writings. Nor does it follow as a fair and legitimate consequence of their doctrine. In that admirable Epistle of Paul to Philemon in favour of Onesimus, he says—"If he hath wronged thee, or oweth thee ought, put that to mine account," (τουτο εμοι ελλογει) *charge this to me, impute this to me*. "I Paul have written it with mine own hand, I will repay it." Now here the apostle offers to become responsible for any debt that Onesimus might owe to his master, and re-

* Beman, p. 34. † Ib. p. 35.

quests Philemon to impute, or reckon the debts to him, and look to him for the payment. But according to the writer to whom we refer, this transaction was impossible; because it would involve such a transfer of character, that Paul would become the original contractor of the debt and not Onesimus. A benevolent man sees a poor debtor forced along the street by an officer of justice to prison; he is touched with compassion; he goes to the unfeeling creditor, and says to him, I will be surety for your debtor; charge the debt to me; I will pay it. But he is met by the writer, who rises up and says—"The thing is impossible. Such a transaction would imply that you, and not the debtor, had contracted the debt. His act is *personal*, and it can never become your *personal* act."

Now, from the imputation of Onesimus' debts to Paul, and the reckoning of a debt contracted by another man to his surety, these absurd consequences follow, with just as much certainty as they do from the imputation of sin to Christ, as we hold the doctrine; that is, with none at all. Who does not see that, in the case of Paul, when Onesimus' debt was charged to him, it still remained true that the debt was *originally* contracted by Onesimus, and not by Paul? And who does not see, in relation to a surety, that, after a man has become responsible for the payment of another person's debt, it still remains true that the debt was originally contracted by this person, and not by his generous friend? Why then should any intelligent individual impute such absurdities to our doctrine? or how is it that the minds of some are so blinded by prejudice, that they cannot understand a divine transaction, which can be so aptly illustrated by familiar and daily occurring examples in human affairs? When we say that our sins were charged to Christ, our brethren certainly ought to know we do not mean that our sins were taken from us, and *infused* into Christ, so that we became *innocent* and Christ *actually the sinner:* and I may add, our statements are so far from implying any thing of the kind, that it seems difficult to account for such erroneous conceptions, unless we attribute them to a wish to substitute misrepresentation for argument. By the charging of our sins to the Redeemer, we simply mean, they were so imputed, or reckoned to him, that he became responsible to Divine justice for their penal consequences. Our opponents may affirm this to be impossible: but, if we search the scriptures, we shall find, that, in the judgment of inspired writers, it was not only *possible*, but a *glorious fact.**

This important truth was exhibited in the sacrifices under the ancient economy. Having brought the animal to the appointed place, the worshipper was required to put his hand upon the head of the *burnt-offering*. The victim being then slain, the blood was sprinkled round about upon the altar. Lev. i. 3—5. The imposition of the offerer's hand, it is believed, was generally accompanied with a confession of his sins: at least the act denoted his wish to have his guilt imputed to the animal, that, being slain in his place, he might escape deserved punishment. Certain it is, that, on the great day of atonement, the imposition of the high priest's hands was accompanied with a confession of the sins of the people; and the whole transaction exhibited, in the clearest manner, the imputation of sin to the animal. "And Aaron shall lay both his hands on the head of the live goat, and *confess* over him all the iniquities of the children of Israel, and all their transgressions, in all their sins, *putting* them upon the head of the goat, and shall send him

* See Outram on Sacrifices.

away by the hand of a fit man into the wilderness: and the goat shall *bear upon him* all their iniquities unto a land not inhabited: and he shall let go the goat into the wilderness." Lev. xvi. 21, 22.

It is not denied by the advocates of *indefinite* atonement, that these types were designed to prefigure the Redeemer and his work. This is plainly taught in scripture. "Christ our *passover* is sacrificed for us." 1 Cor. v. 7. "Christ hath loved us, and given himself for us, an *offering* and a *sacrifice* to God, for a sweet smelling savour," Ephes. v. 2. In the epistle to the Hebrews, the inspired writer teaches us that the *tabernacle* or *temple* was a figure, and that the *law* and its sacrifices were shadows of good things to come. chap. ix. 9, x. 1. He also assures us of the superior efficacy of the Redeemer's offering, above the efficacy of the Levitical offerings: "For if," says he, "the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered *himself* without spot to God, purge your conscience from dead works to serve the living God?" chap. ix. 13, 14.

Now, the type being the *shadow*, and the antitype the *substance*, what was prefigured by the *former* must be found in the latter. It will follow, then, that as the victims under the law stood *figuratively* charged with the sins of those for whom they were offered, so the great victim, to whom they all pointed, stood *really* charged with the sins of all for whom he was offered.

With this fact the language of the New Testament plainly and fully accords. "He," says Paul, "hath made him *to be sin* for us, who knew no sin, that we might be made the *righteousness* of God in him." 2 Cor. v. 21. *Made him* TO BE SIN—A figurative expression, say our brethren; and we reply, doubtless it is a figurative expression. Christ was not *literally* made *sin:* for sin is an act or quality of a rational creature; and no person can be so absurd as to believe Christ was converted into sin, any more than to believe the paschal lamb was converted into the angel's act of passing over the houses of the Israelites, because it was called the passover. But what is the meaning of the expression? Does the apostle intend to teach us that Christ was stained with sin? Certainly not; for he bears his testimony that "he was holy, harmless, undefiled, and separate from sinners." What then is his meaning? The phrase was well chosen and selected, to convey a very important truth. There is a manifest *antithesis* between the two parts of the text; and it is reasonable to conclude that just as we are *made the righteousness* of God in Christ, so he was *made sin* for us. As we are made the righteousness of God in Christ by the *imputation* of the Redeemer's righteousness—according to the explanation of the author of the text, in other parts of his writings, when speaking on the subject, (Rom. iii. 22.) "Even the righteousness of God which is by faith of Jesus Christ *unto* all and *upon* all that believe;" and again (ch. iv. 6), "Even as David describeth the blessedness of the man unto whom God *imputeth* righteousness without works"—so Christ was made sin for us, by having *our sins imputed* to him, that he might justly bear the punishment of them.

But suppose we adopt the construction put on the phrase by some able commentators, that Christ was made a *sin-offering*, because sin-offerings under the law were called *sin;* yet the result will be the same. For a question arises, Why were sin-offerings denominated *sin?* There certainly was a good and sufficient reason for this denomination, or the Old Testament writers

would not have given it to the legal offerings: and no other reason can be assigned than the fact, that sin was imputed to the victim, and the victim was slain in place of the offerer, whose iniquities it bore. In like manner our Redeemer became a *sin-offering*, by having the *sins* of his people *imputed* to him, and dying as their *substitute*. Peter was crucified; Paul was beheaded; thousands of martyrs shed their blood; and all suffered in consequence of *sin;* but neither Peter, nor Paul, nor any martyr ever became a sin-offering; nor is it ever in scripture said of any mere man that he was made *sin* for us. And the reason is that, although the prophets, and apostles, and martyrs suffered much, and in consequence of sin, yet none but Christ was ever charged with our sins, and died as our substitute, to make expiation for them.

In entire harmony with Paul, Peter inculcates the same important truth: "Who his OWN SELF *bare* OUR SINS, in his own body on the tree, that we being dead unto sin, might live unto righteousness." 1 Pet. ii. 24. BARE OUR SINS. How? Sins were not a tangible mass that could be taken from us as a burden, and placed on the Saviour. Nor could they be infused into him, so as to render him inherently polluted by them. In what way then could he bear them? In no other than by having them *imputed, charged* to him, so as to be made responsible for their penal consequences. Or will any prefer saying the Redeemer bore the *punishment* of our sins? That this idea is included in the apostle's meaning we shall readily admit: but, if he bore the punishment of our sins, it will follow, that they were previously charged to his account; because this imputation was necessary to render him responsible for them, and make it just to inflict on him the punishment due to them.

"Abigail, when mediating between David and Nabal, when the former was provoked to wrath against the latter, and had determined to destroy him, (1 Sam. xxv. 24.) fell at David's feet and said, 'Upon me let this iniquity be, and let thy handmaid, I pray thee, speak in thy audience, and hear the voice of thy handmaid.' And in verse 28 she calls Nabal's iniquity her iniquity. By this it appears, that a mediator putting himself in the stead of the offender, so that the offended party should *impute* the offence to him, and look on the mediator as having taken it upon him, and looking on him as the debtor for what satisfaction should be required and expected, was, in those days, no strange notion, or considered as a thing in itself absurd and inconsistent with men's natural notion of things." President Edwards, vol. viii. p. 515.

Again, observes this profound theologian in the same page: "The word translated here in Isaiah liii. 4 and 12, is נשא: the same word and the same phrase of bearing sin and bearing iniquity, is often used concerning things which are the types of Christ's priesthood and sacrifice, viz. the Levitical priests and sacrifices. It was no uncommon phrase, but usual, and well understood among the Jews; and we find it very often used in other cases and applied to others besides either Christ or the types of him. And when it is so, it is plain, that the general meaning of the phrase is lying under the *guilt* of sin, having it *imputed and charged upon* the person, as obnoxious to the punishment of it, or obliged to answer and make satisfaction for it; or liable to the calamities and miseries to which it exposes. In such a manner it seems always to be used, unless in some few places it signifies to take away sin by forgiveness." Edwards, vol. viii. p. 515.

In my next I shall proceed to

show that Christ bore the penalty of the law, or endured the punishment due to our sins.

Affectionately yours.

From the London Congregational Magazine for August, 1825.

CAUSES WHICH RETARD THE PROGRESS OF THE CHRISTIAN IN HIS COURSE.

When a man has entered the straight gate, and the narrow way which leadeth unto life, and the first difficulties have been surmounted, he is too apt to calculate upon a smooth and unobstructed path. This is a mistake, which it is of some importance to remove. Not that we should give a gloomy and repulsive view of personal piety, for it is the only spring of genuine peace and happiness; but from the state of man and of the world, obstacles and hindrances must be expected, through the whole course we have to pursue. He who sets his face towards Zion, and lifts his heart to the New Jerusalem, should beware of imbibing a party spirit. The social sympathies of nature are very strong; and when any one under the influence of conscience has broken away from the connexion of a dissolute and corrupt world, and begins to adhere to some distinct body of religionists, a new passion is often engendered, which, if analyzed, may be found to have more of power in it than of purity. Attachment to his new friends, quickly identifies him with all their interests, opinions, aims, and objects. But party spirit, whatever promptitude and activity it may produce in one direction, has an undeniable tendency to cramp and contract the mind with reference to the grand realities and paramount concerns of the kingdom of Christ. It supplies a pungent stimulus, which quickens certain movements of the inner man, but weakens and impairs its general habit of spiritual health and prosperity.

Another cause which retards the progress of the Christian in his course, is the entanglement of worldly cares. We are far from thinking the duties of religion, and the ordinary pursuits of agriculture, trade, or commerce, inconsistent with each other. Perhaps there is no condition exposed to more temptations, than a state of leisure and independence. But while a Christian is commanded to be diligent in business, as well as fervent in spirit, serving the Lord, he ought to take heed that he be not absorbed in the cares of the world. One successful project or undertaking opens the way to another, till engagements multiply and thicken, so as to perplex and harass the mind, and encroach upon that time which has been devoted to God. Yet he who makes it a point of conscience to abstain from the light and frivolous amusements of the gay and fashionable, is not equally alive to the danger which the sober plodding drudges of the world incur. By his very exemption from the former, he is the more liable to be, unawares, involved in the latter.

Nor is the advancement of a good man in his Christian course a little checked, strange as the assertion may appear, by taking a too prominent and engrossing part in those valuable institutions, which are designed to enlighten and meliorate mankind. It may sound like a paradox to say, that a person may be actively employed in promoting the religion of others, and losing the power and savour of it himself, at the same time; but facts have frequently demonstrated, that this is sometimes the case. When the bustle and business of public meetings draw us into the focus of splendid patronage, warm admiration and marked notoriety, and detach us from the necessary and all-important duties of the family and the

closet, the mournful consequences may be confidently predicted. All the healthful movements of the divine life are impeded; all the enjoyments of devotion are blighted and soon wither away. He who has said, "Them that honour me, will I honour," withdraws the light of his countenance, and the grace of his good Spirit, and then inward darkness and death-like torpor pervade and oppress the soul. Another cause which retards the Christian in his course, is the turning of that anxiety to ascertain the evidence of his state, which ought to be directed to its advancement.

"Some," says Archbishop Leighton, "are employed almost entirely on considering whether they are in the right way, or in childishly telling their steps. They would know, at every pace, whether they advance or not; and how much they advance; and thus spend the time of action, the time of making progress, in questions and doubts. Would it not be a far more wise and comfortable course, to be pressing forwards, and if we make little progress, at least to desire and labour to make more; to be praying and striving for this purpose, not satisfied with any thing we have already attained, but yet not discouraged, but rather excited by the view of our defects, to proceed with fresh vigour? So it was with St. Paul. Forgetting the things which were behind, and reaching forth unto the things which were before, he pressed forward, as if nothing had yet been done; and as one who runs in a race, does not look back to see how much he has already run, but forward to the ground he has yet to pass, and to the mark and end of the race."

But it is an easier matter to point out the obstacles of our way, than to remove them, to describe incumbrances, than to shake them off. The Christian is called to lay aside every weight, every pressing load of care, every besetting sin, that he may so run as to obtain the prize before him. While he seeks and esteems the fellowship of the saints, let him not wear the fetters of party-spirit; while he sets an example of industry in business,—let him not submit to the trammels and shackles of the world. And when he takes his part in aiding the public institutions, which spread the knowledge and grace of God among men, let him beware that he do not neglect the sacred duties of home.

The grand secret of soul-prosperity, is intimate fellowship with the Father and with his Son Jesus Christ. He that is much with God, shall receive much from God. He lives a life of faith, of prayer, of peace. The light of heaven shines upon his path, and he runs without weariness, and walks without fainting. As there is a fulness of joy in reserve for him, there is a foretaste of that joy given as he journeys towards it. He is permitted to eat of the hidden manna, to draw water from the wells of salvation, to triumph in the savour of the knowledge of Christ, to sing in the ways of Zion, and to look with ardent desire and confident hope to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for him.

AMICUS B.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

THE ANTEDILUVIAN AGE.

The restless mind of the enthusiast of learning is ever looking forward to a period when the human intellect shall have reached the acmè of perfection, and have attained the full gratification of its

large desires. *Redeunt saturnia regna* is still the confident consolation of baffled philosophy, which expects then to revel in the glory of unlimited knowledge and consummate experience—with its various forms harmonizing into one great system of uncontroverted truth. It may be presumptuous utterly to condemn this, as one of the airy speculations with which insatiate genius attempts to pacify the cravings of its curiosity, which at present finds so little of certainty to gratify its desires; but it may be as wise, and no less agreeable, to imagine that the glorious epoch *has been;* that the time has existed and rolled away, when there remained no mystery of mind or matter, no enigma in metaphysics or philosophy; when man's understanding scarcely knew an obstacle, or felt a doubt; and that having reached this climacteric, its pride was at once swept away, and no vestige of it permitted to survive; excepting a few dim facts, implied, rather than recorded by ambiguous history.

That such was the sad office of the Noachian deluge, is perhaps founded on more substantial ground than visionary conjecture. That the excessive depravity of the inhabitants of the antediluvian earth was the immediate cause of that overwhelming visitation, cannot be denied without impeaching the credibility of Divine revelation: but it may reasonably be imagined, that part of the Divine intention in this calamity was to destroy the mighty wisdom of man, which was raising him to a perfection in knowledge, that seemed to flatter him with a fulfilment of the promise of the tempter—"Ye shall be as Gods." As scarce a remnant of life or nature was left by the devastations of the flood, so we may suppose it was the Divine will that man should lose a large share of that intellectual strength, which had fortified him in his self-dependence and profanity.

Men who have lived in the ages since the flood, have not been able to form a just idea of the height to which the powers of the mind might be raised, if their course were not so speedily arrested by the impotence of age and the summons of death. Since that desolation swept our earth, the average duration of human life has dwindled to less than one-tenth of its former longevity: and if the thirty or forty years which now limit the activity of the most comprehensive and elastic minds, afford time enough to produce such intellectual achievements as have often been witnessed, how shall we calculate the measure of the attainments of nine hundred years of progressive learning and experience, if not of uninterrupted mental vigour? The adolescence of the antediluvians was longer than it has been since; but it appears that they attained bodily maturity at the age of sixty, or sixty-five at farthest; and the difference is scarcely large enough to be regarded in the calculation of the proportion of improveable time. Nor can it be maintained that after this slower progress to manhood, they were more speedily subject to the infirmities of senility—The contrary is by far the more reasonable deduction.

In the longest and most diligent life which is now observed, we do not find that the mind receives its fill: there is no proof that it has a certain capacity which cannot be exceeded—We can discern no mental plethora. All experience, on the contrary, goes to prove that whilst the mind is able to acquire, it is indefatigable in its researches after more knowledge. What has appeared in some instances to be repletion, was in truth but the first symptom of the waning of life into decrepitude; the harbinger of mental as well as bodily dissolution—The appetite was lost, not satiated—The goal was not reached, but the adventurer was stopped in the course.

The advantages of antediluvian longevity—the opportunity which it afforded for the mature cultivation of each branch of knowledge, we shall not find it easy to calculate—It seems to warrant an almost unlimited stretch of fancy. A very great proportion of the perplexities which now involve all science, are attributable to the comparative blindness and incapacity of its votaries, and not to the natural imperviousness of the subject of study. Most of these perplexities consist of crude, obscure notions, which, had their authors enjoyed full time to try them in, would have been dispelled or made clear, by their own reason and research. To this uncertainty, antediluvian learning was not liable. Every theorist had several centuries in his own existence, to put his system to the test: he did not die in the glory of its novelty, before he was himself confirmed in it by adequate trial, or before it could be sufficiently understood by his contemporaries; nor would he be likely to hazard a theory taken up on short investigation, when he foresaw that there was every probability that he might survive its fall.

"He sat not down and dreamed
Romantic schemes, defended by the din
Of specious words, and tyranny of names;
But, bidding his amazing mind attend,
And with heroic patience years on years
Deep-searching, saw at last the system dawn,
And shine, of all his race, on him alone."

Hence we may conclude that the knowledge which then existed was simpler, and better settled, than at present; and that not only its common principles were established, but that their whole connexion, bearing and consequences, were familiar to their philosophy. Whole lives are now spent in producing and elucidating what were probably among the elements of antediluvian knowledge: and all the results which the tedious labour of posterior ages has produced, and those which are still in process, may have been parts of the alphabet of their literature.

All those advantages of emulation and association, to which we rightly attribute the rapid enlargement of the limits of science, were then equally enjoyed. The generations of Adam spread over the earth: the protraction of their lives must have increased the growth of population in a ratio of at least five to one, in comparison with succeeding ages; death was in the same proportion, and for the same reason less devastating. So that these circumstances readily make up for the disparity of time between the creation and the deluge, and the period which has since elapsed; and lead us to the conclusion that not improbably the flood, in the days of Noah, overwhelmed eight hundred millions of sinners.

The earth was tenanted before the flood by the immediate descendants of the first parents of mankind, who were endowed with intellects of the greatest strength and refinement at their miraculous creation. They did not reach either their corporeal or intellectual maturity by slow degrees. Adam particularly, came from his Creator in mental as well as bodily manhood. His life was the immediate inspiration of the Deity; his faculties were all simultaneously bestowed, not only in a manner, but in *a degree* of magnitude, which we have reason to believe was never again to be approached. No barrier of depravity interposed between his mighty powers and the attainment of knowledge; no sensual grossness debased his soul to the level of mere mortality, and incapacitated him for the highest intellectual excellence; no passions disturbed the pure serenity of his mind; no unholy wandering led astray his judgment; all the circumstances which surrounded him in Eden were such as could only elevate, not depress or distract his mind. The discord of nature which

now convulses earth, was unknown in Paradise: universal tranquillity shed its hallowed influence over all creation: In a word, the blessing of Jehovah rested on him, as on all the untainted world; he was the very work of the Almighty's hand; created in absolute perfection "in his own image:" he was the object of his express and constant regard; he held high converse and communication with Heaven: the universe was fashioned for him, and its magnificence corresponded to the sublimity of his nature and destiny. Such were the first inhabitants of this earth, before their sin reversed their felicity.

"Not spirits—yet to heavenly spirits bright
Little inferior; whom my thoughts pursue
With wonder, and could love; so lively shines
In them divine resemblance."

Such a state of exaltation is not fully comprehensible to the degeneracy of their descendants. Corruption has worked every thing that is noxious, into that nature which the first pair received from the hand and counsel of God. The curse of the same Power that raised Adam to such sublimity, threw him from the eminence, and involved his posterity in the consequences of his fall. The curse of heaven! who shall weigh its terror or calculate its effects? The immediate blessing of heaven! where is the innocence that has received it? Adam alone could tell—for he alone had experienced both. The purity of Eden was succeeded by guilt; and from the apostacy of our race is to be dated the incalculable debasement of all the human powers. Even the analogy of the changes in the economy of the brute and vegetable creation, consequent on that event, will furnish a terrible idea of the utter reversion it effected. The animal tribes which came with unsuspicious sagacity and harmlessness to be named by Adam, or gambolled fearlessly around him, are now the terror of the race that then divided with them the bounties of nature; or are made subservient only by art and long protracted discipline. The fruits of the ground, which then sprung spontaneous from the soil, offering their delicious nourishment, are now the scanty rewards of anxious, unceasing toil.

The immediate effect of the curse was felt by our great progenitor, not only in the calamity of expulsion from the garden, but especially in the withdrawing of that favour, support, inspiration, which had shed lustre on his mind. And the very change of his outward condition, was, of itself, sufficient to dim the original brightness of his intellect. But we cannot suppose that the fall utterly dispossessed him of his superiority: it doubtless enervated his intellectual might—but even thus clouded, he must have retained a greatness, which, however sunk it might have seemed in his eyes, would be to us a genius, towering above all present competition. And he doubtless infused his knowledge into his children, with whom he lived more than eight hundred years; extending to the ninth generation of his descendants—after the birth of the last of whom, (Lamech) he lived fifty-six years. All this time, and on all these generations, was his intellectual lustre reflected—the last glimmering of which, before he suffered the execution of the sentence, "dust thou art and to dust shalt thou return," may have been more splendid than the united brilliancy of all the new earth's wisdom. Besides the direct transmission of his knowledge from Adam to his descendants, they themselves, both in his life-time and after his death, communicated it to all the existing world. Seth lived nine hundred and twelve years, and his son Enos enjoyed the instruction of his ancestors for eight hundred and seven years: and he again inculcated it on Cainan, dur-

ing the eight hundred and fifteen years which he lived after his birth. And so it continued to descend and spread through the lives of successive descendants: for Cainan lived to the age of nine hundred and ten; Mahaleel to eight hundred and ninety-five; Jared to nine hundred and sixty-two; Methuselah to nine hundred and sixty-nine (reaching until within a few years, if not to the very day, of the deluge); Lamech to seven hundred and seventy-seven, &c. From the creation to the deluge, was one thousand six hundred and fifty years, not more than the ordinary ages of two antediluvians: so that all the wisdom which was left to Adam, after his transgression, could be easily transmitted, without diminution or loss, or rather with constant accumulation and improvement, throughout those sixteen centuries, to Noah himself.

Moses makes no attempt in his history, to furnish any account of the state of knowledge, and his incidental mention of several arts, is to be taken as implying the existence of many more. Imagination is left to its full range on this subject; and where would the ardent mind wish to find limits, in such a field for its enthusiasm? Without giving up all rein to fancy, the circumstances noticed may be allowed their fair weight of implication, whilst the absolute record of the existence of arts, in a state of considerable refinement, authorizes a reasonable range of conjecture.

The very process of creation is scientifically narrated; and as there is no record of the rise of learning, during the few centuries from Noah to Moses, that circumstance adds to the probability that the principles of science which it discovers, were the relics of antediluvian learning. That narrative includes what may properly be denominated a philosophical account of the creation of the element of light, and the full accomplishment of its purpose by means of the solar system; of the distinction of day and night; the expansion of the firmament; the elevation of the earth by which "the waters were gathered into one place;" vegetation, from the blade of grass to the fruit tree; the means of animal sustenance; the method of irrigation before the earth was watered by rain; the appointment of the heavenly bodies as chronological standards; and the various grades of animated nature. Again; Adam divided all animals into species, and named them according to their characteristics: exemplifying a more distinct knowledge of natural history than the most diligent studies since have effected. He intuitively recognised the social and conjugal compact. He must have been perfectly intimate with horticulture and botany, to have been able to "dress the garden and keep it," stocked as it was with the luxurious products of the East. The separation of the employments of husbandry was early. Abel was a shepherd; Cain ploughed; Noah (though after the deluge, yet he was too an antediluvian) planted a vineyard: Cain built the city of Enoch: the harp and the organ were invented by Jubal: Tubal Cain was an artificer in metals. Coming down to the flood, the structure of the ark defies the imitation of modern architecture. Though suggested by the Deity, Noah must have understood the instructions, and have employed builders of adequate skill: and what may we not suppose to have been their proficiency in the arts of building, if not of navigation, when we consider the dimensions of that vessel which sheltered the remnant of living nature for more than a year? The ark was more than 480 feet in length, 81 in breadth, and 48 in heighth, and its capacity was at least 42,000 tons. The dates, ages and seasons, which are particularly mentioned, prove skill in chronology, which learned calculation alone could attain.

Noah was the connecting link between the old and new worlds, and with him terminated antediluvian superiority. The arrangement of Providence directly supported the intention of rendering the new world inferior to the old. For Noah's sons were not born until he was five hundred years of age, which is the date of the announcement of the Almighty's threat to punish human iniquity: the deluge commenced when he was upwards of six hundred, and the intermediate century of probation was fully occupied by him in constructing the ark, and in forewarning his fellow men of their danger. He had no grand-children until after the flood, which he survived three hundred and fifty years; during which time his sons, by whom the whole earth was peopled, most probably settled away from him with their families, for they had children two years after the flood—At all events, they had much shorter and more interrupted intercourse with their father, than their predecessors of the drowned world. Shem died at the age of six hundred; Ham and Japhet were younger, and had still more limited privileges. What they received from their parent, must have been therefore comparatively small. The re-population and re-cultivation of the earth after such a revolution, furnished cares too pressing to allow time to receive much instruction, or to improve what they had received; and the three and a half centuries which Noah spent with them in such circumstances, at the close of a busy and protracted life, were insufficient to admit of any thing like a complete traditionary education. The mad project of building a tower, "whose top might reach to heaven," does not argue that they were much addicted to science, during the century subsequent to the flood. And until the patriarch Abraham, sent from Haran to Canaan, A. M. 2078, more than four hundred years after the flood, we find no distinguished name, or any proof that the postdiluvians inherited the genius or many of the improvements of their ancestors; and yet all the knowledge which there was in the world for several ages, appears to have been derived from them.

EIDOLON.

Editorial Remarks.

That the intellectual as well as moral powers of our first parents suffered by the fall, and that their posterity have shared with them in this, as in every other consequence of their apostacy, we have no reason to doubt. It is likewise manifest from sacred scripture, that Adam was created in *knowledge*, as well as in *holiness;* and the Mosaick account of the antediluvian world, brief and summary as it is, shows that several of the arts were then in use. All this we take to be undeniable fact. On these facts our correspondent has ingeniously speculated. Our own impression is, that it is not probable that the antediluvians were altogether such superior and erudite beings as he supposes they were. Yet we believe there is much truth, as well as somewhat too much of fancy, in his discussion. That the wreck of science which remained after the flood, furnished the materials of all the knowledge of the immediate descendants of Noah, and of their posterity for many generations, we had occasion to remark in our last number. We shall take this opportunity to acknowledge our indebtedness for much useful information on this, and several related subjects, to "Goguet's Origin of Laws, Arts and Sciences;" and to recommend to our young readers, and especially to Theological students, the careful perusal of that excellent work.

LETTERS FROM A MOTHER TO A DAUGHTER, ON THE SUBJECT OF EARLY EDUCATION.

LETTER VIII.

(*Continued from p.* 264.)

My dear Mary—Miss More's well drawn and most perfect characters, although in the higher ranks of life, all excelled in domestic qualifications. But we have a still higher authority. In Solomon's epitome of female excellence, a wife is represented as "not afraid of the snow for her household: for all her household are clothed with scarlet. She looketh well to the ways of her household, and eateth not the bread of idleness." In our land of liberty and equality, can a female be found in a station so high, that it would detract from her dignity to superintend the domestick concerns of her family? Surely no one can be so learned as justly to consider herself above such business. A mistake in this matter must arise either from the most criminal pride, or from ignorance of her proper duties, in her who mistakes; because genuine knowledge must have a directly contrary effect. And let it be remembered, that no earthly rank or distinction can ever exempt us from our obligations to obey the commands of God: And we find it written, "if any would not work, neither should they eat."

I know you will not fear to give your daughter the best education which your circumstances may admit. Be diligent to effect this, and think a good education no less necessary for her than for Charles. They will be proper and suitable companions for each other, in the acquisition of knowledge. She may now, at the age of four years, attend an approved lady's school, if there is one conveniently situated; but I would not continue her at such a school after the age of seven, or eight; because I cannot think she will obtain as correct an education there, as under the tuition of one who possesses the advantages of a classical education. It is true that the ladies who teach at the present day are much better qualified than female teachers formerly were. But let me ask, if you suppose your *son* could spend *his* time, as profitable there, as at a publick academy? The design of this question you will readily perceive.

You must not send Ellen to school to learn needle-work; for it is your province to teach her that. Let her school hours be devoted to the acquisition of literature. The opportunity for acquiring this will soon be over. In performing the duties of her station, she will ever be improving at her needle. As for drawing, unless she has a peculiar taste for it, she may spend her time much better than in acquiring the art. But of musick and drawing, I propose to say more hereafter.

I know not why she may not to advantage pursue the same studies as Charles, and the same plan recommended for his improvement, with the exception of learning Greek. You will perhaps say, "And why not except Latin too?" I answer; It is becoming customary in this age, to teach daughters the elements at least of the Latin language; and with all the advantages which you have to bestow, I can conceive no reason, why this may not be interwoven with Ellen's early studies, since it is the surest way of attaining a perfect knowledge of our own language. Yet this, I admit, is far less necessary for her than it is for Charles: and it must be the reward of early industry and application—the saving of that time which might otherwise be lost.

I should consider a knowledge of languages, far more valuable than the arts of musick and painting. Any pursuit which shall add to intellect, cannot but be valuable. Do not, I repeat, fear that too much knowledge will make her a pedant;

for ignorance is the real ground of pedantry. Our beloved Miss More says,—"Those are not in danger of becoming proud of their learning, who cannot remember when they were ignorant."

You will not forget that even now, early domestic habits must be formed. Let your daughter, between school hours, learn to set your tables with care—to brush your hearth—to dust your furniture, &c. This will teach her early to *feel* the importance of neatness. I have seen a well-dressed, and not very learned young lady, who seemed unable to perceive that the room, in which she was sitting idle and expecting company, was in great disorder; while her indulgent mother was necessarily occupied in another part of the house. Teach Ellen to take the charge of her own clothes; and to see that they are not scattered and lost. She must not depend on her mother or the servants to do this; for should she be so indulged, habits of inattention and sloth will be formed, the evils of which she will feel all her days; and her friends will be likely often to "wish her mother had taught her better."

Teach her lessons of diligence so effectually that she can never *feel at ease* when she is idle. Convince her that an idle, a slow, and inactive young lady, can never appear engaging. Give her some objects to excite her activity—an hour of recreation; a walk; or liberty to amuse herself with a favourite little story book. The management of a *play-house*, is not an unprofitable amusement for a little girl. Give her a doll, and teach her to make its dress; to furnish its house: and you may with much propriety assist her with some hints, as to neatness and arrangement. I do not know but she might thus be beguiled into a taste for *domestick management*. It should ever be our endeavour to make even the amusements of children profitable. I am sure your will not allow your daughter to engage in boisterous mirth, or trifling plays: or to walk the streets, or make calls without your approbation.

The books which your children read, must be of your own selecting. The present generation is highly favoured, in the excellent variety of little books now extant, peculiarly adapted to the capacity of children. The productions of Mrs. Sherwood's pen, are not the least valuable. There is also much trash in the world, and a single page may contain poison enough to destroy the soul.

You will esteem it your privilege to have, not your daughters only, but your sons also, to be "*keepers at home.*" Therefore use every proper method to render home agreeable——particularly let the evenings be made a season of social enjoyment and instruction; such as Cowper so charmingly describes. When you go out, which I trust will not be often, assign them their tasks, and appoint their amusements: and when you return, exact a faithful account of their conduct. The little disputes and quarrels which arise among children, generally happen in the absence of a parent; if either party, rather than avenge himself, shall appeal to you, let it not be in vain. If it should, he will very probably not appeal on another occasion, but seek to avenge himself: and thus an endless maze of contention may begin. But by your settling the little disputes of your children equitably, and by timely correction, you may restore, preserve, and perpetuate peace and harmony; and have the unspeakable satisfaction of seeing your children grow up in the cultivation of the sincerest affection for one another, as well as for their parents.

The editor of the Christian Advocate cannot but be deeply sensi-

ble of the kindness of his brethren of the Presbytery of Lewes, in the expression of their favourable opinion of this Miscellany, as contained in the subjoined minute: and as he can state with perfect truth, that he has used no solicitation or influence, either direct or indirect, to obtain the expression of this opinion; he trusts that none will deem it improper that he should comply with the request of the Presbytery, that their minute should be inserted in the work which it commends—It may be proper to add, as "an early insertion" was requested, that the copy of the minute was not received by the editor, nor had he the least knowledge of its existence, till the 23d of the last month.

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At a meeting of the Presbytery of Lewes, at Snow Hill, April 28th 1826, the following preamble, resolution and request were adopted in regard to the Christian Advocate—

"Whereas, effects the most beneficial have resulted, as well to religion as to literature and science, from the diffusion of knowledge by means of newspapers and magazines—

"And because the Christian Advocate, published in the city of Philadelphia, is the able advocate of the interests of religion generally, but especially of the interests of the Presbyterian Church, in the United States: and because it is recommended, as well by its judicious selections, the taste, and severe discrimination of its literature and criticism, as by the inflexible orthodoxy of its venerable editor—Therefore resolved, that each member of this Presbytery, will endeavour to aid the circulation of that magazine; and that the stated clerk forward a copy of this minute, accompanied with a request, that it may have an early insertion in that work.—A true extract from the Minutes.

THOS. KENNEDY, *Stated Clerk.*

THE REV. MR. STEWART'S PRIVATE JOURNAL.

(*Continued from p.* 298.)

Sabbath evening, January 2d. Though I wrote so fully yesterday, I would not, my dear M. pass over the present day without at least one word of notice. Like the first Sabbath of the last year, this has been distinguished to us, by the administration of both the sacraments of the Christian church. The exercises of the morning were divided between Mr. Richards and myself, by his preaching the sermon, and my baptizing the infant daughter of Tana, our Tahitian assistant, and afterwards distributing the elements of the Lord's Supper to the little company of disciples, who, in the seclusion and darkness of this island, are from time to time, permitted to eat bread and drink wine, in remembrance of their crucified Redeemer. About 300 of the natives, chiefs and people, were present, and formed a most orderly and attentive audience. The exhibition of the broken body and shed blood of Jesus Christ, was uncommonly solemn and affecting, and drew tears, not only from those who had a part in it, but from the eyes of many who were only spectators of the scene. Several of the chiefs, Pua-iti, the blind man, and a young English sailor present, wept—the last almost convulsively. We have seldom had so interesting a season; many followed us into our yard with much solemnity; and some of the chiefs and others, went with Stephen Papuhi into one of our houses, to converse on what they had seen. Among others was the young queen Kakano-nohi: she said to him, "we have been weeping?—for what (or why) did the foreigners weep? I myself wept, but I do not know for what? why did they weep?"—before Stephen could answer her, many suggestions were started, as to the cause, when Pua-iti, who was present, came forward and said in his earnest manner, "I think why they wept—it was because

their hearts are so *wicked*, and because Jesus Christ is so good!" An answer that spoke volumes for the Christian knowledge and experience of one, who but of late was more blind in spirit than his sightless eyeballs now are. Stephen seemed fully sensible of this; and when relating the circumstance to us, added in his distorted English, "Pua-iti, him one very good man—him know ebery ting—him one perfect—me tink so."

The exercises of spirit manifested at this service, in our humble chapel—the tenderness, the solemnity, the peaceful enjoyment, evident in those, who in attempting to trust themselves beneath "the shadow of the wings of the Almighty, drank from the rivers of his pleasure, and were satisfied with the fatness of his house;" the seriousness, the attention, the tears of those who witnessed the affecting ordinance—all combined to make it to our souls a happy beginning of the Sabbaths of another year; a beginning well calculated to strengthen our faith, to excite our hope, and influence our zeal in the discharge of the duties which crowd upon us, in this region of darkness and of the shadow of death.

January 7th. We cannot write even at this season, my dear M. from these mild latitudes, of "*nipping frosts*" and drifting snow: still, even here winter comes

> "to rule the varied year,
> Sullen and sad, with all her rising train,
> Of vapours, clouds and storms."

During the summer season, scarce a cloud ever floats in the brightness of our glowing skies; but from October to April, (especially thus far in the present season) we have much dark and lowering weather, with occasional heavy rains. For several days, all within doors has been exceedingly gloomy; and when I first looked out this morning, while a green and chilling surf was tumbling and foaming the whole distance between the reef and shore, such impenetrable thickness was spread over the whole sea, that I could not have distinguished a vessel a dozen yards, beyond the first appearance of the breakers.

January 9th. Sabbath night. Last evening Harriet, after a day of more than ordinary fatigue, was suddenly seized with a fainting fit, which alarmed us for a short time. She is less unwell to-day than we feared she might be; but Charlie is seriously affected with symptoms of the croup. The weather for the last week, has been very unfavourable to the health of those living in such frail habitations as ours are; for the most part, it has been cool (for this country) blustering and rainy, and altogether unlike the weather we have generally experienced at Lahaina. The mercury has not risen higher than 74° today, and then only for an hour or two in the middle of the afternoon; most of the time it has stood at 70°. The natives have an excessive dislike to the wet and cold of times like the present; still the chapel has been well filled at both services to-day; much more so than I have seen many a Christian temple in America, at less inclement seasons: and for order, sobriety and lively attention, I think the present has surpassed every Sabbath we have yet attempted to sanctify *with* the heathen. Oh, my sister, how much do I wish, that the friends and supporters, and the *enemies* and *scoffers*, of missions to the Pagan world, could be present at such scenes as we are permitted weekly and almost daily to witness. How would the first rejoice; how would the last blush at the sight. Many, very many of the hundreds, who crowded to the worship of God, seemed, at least by their actions, to say "How amiable are thy tabernacles, O Lord of hosts!" And the decency and order of their behaviour, the motionless posture, the fixed eye, and in some cases the glittering tear, as they hung on the lips of the speaker, as if to catch the words of eternal life, must have touched the sensibility of the man, whilst they would have melted the heart of the Christian. The love and gratitude too,

that they manifest as they press round us at the conclusion of the service, the many anxious inquiries they make, when any one of our number is sick, all prove that "the feet of them that publish good tidings on these dark mountains, are indeed beautiful in their eyes." May the Lord bless his truth to their everlasting salvation.

Thursday, 13th. The young queen *Kakano-nohi*, has just sent a little present to Harriet, which reminds me of saying something on a subject, which has often attracted my observation—the fondness of the natives for ornaments of the head and neck; and how much in their view *full dress* consists in proper attention to these. The present is a neatly formed triple wreath of orange coloured flowers (the blossom of the *ilina*, a handsome shrub from two to four feet high, the botanical name of which I am ignorant of) which, on account of its bright hue and delicate perfume, is cultivated on almost every plantation, expressly for the purpose of wearing on the head and neck. Though so simple in its character, it probably cost the persons who made it, almost, if not quite, as much time and patience as many a more valuable one has an expert milliner, in more polished nations. It is about two yards in length, and is formed, not by arranging the flowers together in the state they are in when broken from the bush, but by carefully separating the calyx and corolla of every blossom, and stringing the latter through the centre, so closely together that nothing is seen, when the wreath is completed, but the edges of the petals, which at a little distance have the softness and richness of feathers or velvet. I have seen the princess with eight or ten yards thus formed, on her head and neck at one time; and though each wreath is half an inch or more in diameter, the effect, as an ornament, was light and graceful.

These wreaths form the most common ornament of the head and neck, and every high chief is furnished with three or four yards of them every morning.

A kind equally common among the chiefs, but more highly valued on account of their stronger perfume, are formed from a part of the fruit or berry of the *Hala* (a species of the Palm). These also are of a bright orange colour, but much more heavy, and less becoming than the former. On publick occasions, the chiefs generally wear feathers only, both for coronets and necklaces. These are generally yellow, but often formed of successive clusters of red, yellow, green and black feathers. An ornament for the neck, formerly much worn by the high chiefs, but now confined almost entirely to those of inferior standing, is the *paraoa*. It consists of a greater or less quantity of finely braided human hair, fastened together so as barely to encircle the neck, having a hooked or highly polished ornament, made from the tooth of a whale, attached to the middle in front. Some of these contain sixty or eighty yards only of the braid, while others consist of four hundred and more; they are all hereditary badges of rank, and are only worn by those who have some claim to chieftainship. The use of this last is principally confined to females; but all others are worn indiscriminately, by both sexes. Another favourite wreath for the neck, from the king to his *pipe lighter*, is composed of loosely arranged clusters of the *maire*, an aromatick vine, found in great abundance in the mountains, not unlike the myrtle in the shape of its leaf, &c. but of a more lively colour.

The handsomest wreath I have ever seen, not entirely of feathers, was one worn by Kaahumanu, the morning she last left Lahaina, in September. It consisted of yellow feathers, among which the blossoms of the purple globe amaranthus, were ingeniously and tastefully disposed. I have seen a few necklaces of shells, both land and sea—Those made of whale's teeth are very common. The only kind of bracelet that is worn,

consists of two shells of various degrees of beauty, fastened on the back of the wrist by a small cord of cotton or silk, formerly of grass or hemp only.

The common people are as fond of ornaments of these kinds as the chiefs, and you scarce see the poorest of them of either sex, or of any age, without them. You seldom meet any one at work on his farm, bringing water from the interior of the settlement, or wood from the mountains, without witnessing some exhibition of his ingenuity and taste, in the arrangement of a wreath for his head. There is scarce any thing in the vegetable kingdom produced on the islands, that is not made subservient to this purpose, either in root, branch, flower or fruit; and so great is the variety in the construction and combination of them, that on almost any publick occasion, with but little aid of the imagination, one might at a single glance, recognise all the boasted crowns of republican Rome, from the rude *civica*, and humble *obsidionalis*, to the more dignified and graceful *triumphalis*.

Red peppers, tomatoes, the blossoms of the sunflower, various arrangements of common Indian corn, either *parched* or in the state in which it is shelled from the cob, as well as the rich flowers of the amaranthus, and *ohia leihua*, (a species of the hybiscus) form favourite decorations for the head. The American manner of dressing the hair is becoming common among the females of the higher ranks; but among the lower classes, especially among those advanced in years, the more customary mode is to wear the hair short in front and on the sides of the head, and to turn up the edges on the forehead and temples, with a wash made of white clay or lime.

The manner of wearing any thing on the head is universally the same, being immediately on the top, from the upper line of the forehead to the outer edge of the crown, like the circles of light often seen in engravings of Saints.

These bandeaus and necklaces, and the bracelets of shells, constitute the entire dress above the waist, in which the females generally appear, unless there be the addition in some cases, of a silk or cotton handkerchief, tied round the neck like a sling, and to which are suspended a small circular or oblong looking glass set in wood, and a copper, brass or silver mounted tobacco pipe.

Thus ornamented, with a new *pau*, of plain crimson or orange, or of a variety of figures and colours, they walk out with as much pride of dress, as a modern belle at home in the full costume of fashion.

Monday, Jan. 17th. On Saturday evening, as Harriet and myself were walking along the beach, we descried a vessel approaching Lahaina, between Tahoorawe and Ranai; night, however, closed in before we ascertained her character. Yesterday morning she was at anchor, but so far distant that we did not recognise her as the native brig Becket, till she had again made sail and come to, abreast of our establishment. At 12 o'clock, our friends, Dr. and Mrs. Blatchely, accompanied by Mr. Hall, sailing master of the brig, (which is chartered and commanded by an Englishman named Beckley, and preparing for a sealing voyage) and Mr. Hoffman, mineralogist on board the Russian discovery ship, captain Kotzebue, now at Oahu, landed at the mission house. Mr. H. is an interesting young man, apparently not more than 22 or 24 years old, of highly prepossessing appearance, and handsome manners. He makes his home with us while the brig remains; and we feel ourselves happy in entertaining a guest of so much intelligence and good breeding.

Wednesday, 19th. At noon yesterday, we discovered the pilot boat *Astor*, bounding before a fresh breeze, over the waters of the Morokoi channel, and in the course of an hour, welcomed Mr. Chamberlain to Lahaina. He is on his way to Hido, on the east of Hawaii, with supplies for the station at Warakea, and will

spend a few days with us while the vessel is taking in a cargo of salt, &c. For the last two days Mr. Hoffman, accompanied by Mr. Richards, has been scouring the country, in search of specimens in mineralogy; several circumstances combined to deny me the gratification of joining them. This afternoon, however, Mr. H. and myself, walked to the foot of one of the mountains immediately east of us, but without meeting any thing new or particularly interesting. The mineralogical kingdom here, presents little variety in its exhibitions; every thing is almost exclusively volcanic, and in forms long familiar to the scientific world. The arrangement and combination of these forms however, are frequently such as to create admiration and astonishment; especially on Hawaii, which in this respect, taken as a whole, including the sublime and fearful exhibitions of the great crater of Kau, (a description and drawing of which you will probably have seen before this reaches you, in a publication to be made by Mr. Ellis, after his arrival in America) is doubtless, one of the greatest (if not the greatest) among the phenomena of the Pacific.

The Becket sails for Kairua tomorrow, and carries from us all our visiters, except Mr. Chamberlain. While at my writing desk this evening, Mr. Hoffman left on a sheet of paper the name of his ship, and a list of her officers, as a little memento of his visit, a copy of which may not be uninteresting to you.

La Pretpriatie—Otto Kotzebue, Capitaine; Thimophey Kordiukow, 1st Lieutenant; Nicolay Korfsakow, 2d do.; Peter Bardafschewitsch, 3d do.; Nicolay Pfeiffer, 4th do.; Gregor Gekinow, 1st Midschmann; Alexander Moller, 2d do.; Wladimir Golownin, 3d do.; Graf Ludwig Hayden, 4th do.; Afanass'y Tschekin, 5th do.; Peter Murawieff, 6th do.; Stephen Wukotitsch, 7th do.; Paul Moller, 8th do.

Doctores—Frederick Eschscholz, (Botanicus); Heinrich Von Siewald, (Dr. Med.); Wilhelm Preuss, (Astronom.); Emil Lenz, (Pysical.); Ernst Hoffmawn, (Mineralog.); Victor Pater, (Chaplain.)

This gave rise to some remarks on the character of captain Kotzebue; among other things Mr. H. stated, that he was a very great admirer of Washington. During the morning, in looking over some papers preparatory to my visit to Honoruru, I found in the folds of one of my pocket books, a sprig of evergreen, which I had plucked from a tree on the humble tomb of our illustrious countryman, when I visited Mount Vernon, in 1821. I immediately handed it to Mr. H. saying, "If captain Kotzebue admires Washington, even this trifle will be thought acceptable by him"—but the moment he knew its origin, with enthusiastic earnestness, though not without evident embarrassment at the liberty taken of directing it from the person mentioned, he exclaimed, "Non—non, Monsieur,—non Kotzebue—moi-mème, moi-mème." No—no, Sir,—not Kotzebue—not Kotzebue—myself! myself!—to which I most readily assented; and added as a testimony of my personal regard, what I had before designed for that purpose, a neat pocket edition of the Testament in French, the language in which we had attempted to hold most of our conversations.

As to language, we have had no little amusement since the arrival of this gentleman, who speaks very little English, in the difficulty Mr. Richards and myself have found to avoid combining the *Hawaiian*, which has so long been our daily study, with the French and the Latin, to which we have been obliged to have recourse for an interchange of ideas. At first we could scarce form a sentence, without the unwelcome intrusion of some one of the many words which by constant use have become almost as familiar as our native tongue; and we have often been made to blush, by the impossibility of calling to memory the corresponding word in the language we wished to speak: we had almost persuaded ourselves, that there is something *soft*

and *pleasant* in the native tongue; but the mistake we have made by occasionally joining a word from it to those which are confessedly classical and polished, have sounded so uncouth and inharmonious, that we are compelled to pronounce it *barbarous.* It is true, there are many words of real beauty in the vocabulary already collected, and the idiom of the language is said by those best acquainted with it, to admit of great elegance and sublimity in figures of speech, &c. &c.; but as a whole, its sounds are certainly rude and seemingly unformed, in comparison with the sweet and flowing tones of the French, or the fulness of the more rotund and dignified Latin.

Thursday, 20th. After an early dinner, Dr. and Mrs. B. and Mr. H. embarked on board the Becket, already under weigh. The expectations of meeting the last gentleman next week, and of being his fellow passenger to Oahu, prevented the emotions of regret we otherwise should have felt in parting from one, who, although still an entire stranger, has won greatly on our esteem and good will.

Friday, 21st. Our meetings for religious conversation and prayer, continue to be interesting and profitable. They are opened by a hymn and a prayer by one of us, and after an hour's conversation on practical subjects, so far as we are yet capable of discussing them, are closed by a prayer from one of the natives, and the singing of a doxology. The closing prayers at the two last meetings, were made by two chiefs—*punihele*—(bosom companions or inseparable friends) of the king, and were in some respects, more interesting than any we have yet heard. We had never before called on any of the chiefs who attend this meeting, (perhaps I have omitted to mention the exact character of it; it is confined exclusively to those who are known to live in the daily exercise of secret prayer, and who are professedly seeking the salvation of their souls) partly from a wish to impress the minds of the higher class with the truth, that in spiritual things all are on a level; and that rank in itself can claim no pre-eminence, where the soul only is interested. These were the first times we had ever heard them pray, and we were surprised at the originality and beauty of thought, often introduced with impressive sincerity and simplicity. The prayers of most of the natives are similar to each other, and common-place; (not more so, however, than those generally heard in religious meetings at home) but these seemed to flow forth, without any appearance of imitation or design of following a model, and were interspersed with many ideas and sentiments new to us in the native language, and evidently arising from a most easy and national association of thoughts. For instance, *Karaikoa* in praying for the king and his party, after supplicating the Lord to pardon his sins, and to grant to him the influences of the Holy Spirit, that he might become penitent and believing, a man of a new heart and a new life, and a faithful servant of Jesus Christ, the king of kings—instead of praying for his return, in the unqualified terms which we had often heard, he said, "*if it be thy will,* O Jehovah, that he should be returned to the land of his fathers, *speak to the winds and the waves,* and take thou the charge of them, that he may arrive in safety, and we be permitted once more to see his face." And *Ji,* the other, toward the close of his prayer, after having besought the favour and blessing of God on all the chiefs and missionaries dwelling at Hawaii, and Maui, and Oahu, and Tanai, prayed for the common people on the different islands, in the same order; and after mentioning those of Tanai, the seat of the late insurrection, added, "O Jehovah, be thou merciful to the rebels, now a company of prisoners—forgive their sins: and forgive thou the sins of all of us. We are rebels against thee; we are all guilty prisoners, for we have killed thy Son; be thou merciful to us and forgive us, and cause

us to hear the good tidings from thy word now sounding in our ears.

"The year of jubilee is come,
Return ye ransomed prisoners home."

The last two lines being the chorus in a version of the hymn, "Blow ye the trumpet blow," &c. &c., which has ever been a great favourite with the natives.

26th. You have long known that *dogs* are esteemed a choice article of food at these islands. A passing incident will give you additional information, as to that which is held *clean* or *unclean* among the people. In order to obtain a comfortable supply of milk from our small flock of goats, we have confined the kids during the night. Last evening the boys, instead of tying them, inconsiderately put them under a large cask standing in the yard, which was so tight that on uncovering them this morning, five of the seven thus secured, were found dead. We ordered the boys to bury them at once; but the natives standing round immediately said—"No, no, give them to us—they are very good to eat, and we wish them." They accordingly bore them off, bloated and disfigured as they were from the manner of their death, and we have since heard, that stuffed with herbs and baked in the native manner, they made a delicious dinner for two or three separate parties.

Saturday, 29th. The Becket came to anchor yesterday afternoon, from Hawaii, and we are again favoured with the society of the interesting young naturalist from the *Pretpriatie*. Tuesday next is the day fixed for sailing for Oahu.

Monday, 31st. For a year past, except in one or two instances, we have scarce heard the sounds of the native songs and dances. But an expected heir, in a high branch of the *Pitt* family, has filled the minds of some of the chiefs and people, not particularly interested in the palapala and the pule, (learning and religion,) with a desire for the renewal of former expressions of joy on such occasions—among which songs and dances, in honour of the young chief at his birth, were some of the most favourite. These persons have for some time had pieces in preparation for the event. The rehearsal of such as, technically speaking, are thus "*getting up*," disturb the peacefulness and quietude of our nights; and the groves around us, especially since an unclouded moon has been on the increase, are filled, till daybreak, with the dull and monotonous drumming of the calabash and musical sticks, accompanied by the more piercing and equally rude and inharmonious intonations of the voice.

Our governess, Wahine Pio, sister of Mrs. Pitt, (Karaimoku) is the grandmother of the expected chief. She has never been distinguished for her attachment to the new system of things, and is supposed to have ordered the *practisings* of the *hura*. The common people, desirous of having the dances, have sedulously encouraged a report in circulation, that Karaimoku, still at Tanai, has sent orders to the windward islands, to have all attention to the palapala and pule, except the observance of the Sabbath, suspended for the present, and to have all the people engage in the dances, as was formerly the case, when thousands, on some occasions, have joined at one time in the same performance. These circumstances have given rise to one or two anecdotes, which have just reached me, shewing the light in which the *palapala* party view the subject. Kekauonohi, the youngest queen of Riboriho, a pupil of Harriet, is the daughter of Wahine Pio. She has been indisposed for a few days, and her mother has lodged at her house for a night or two. Before sunrise this morning our warm friend Puaite, (the blind man,) who is ever awake to every thing that interests the cause of learning and piety, came to our houses, and said to Mr. Richards—"I heard a voice in the night when all were asleep in the house of Kekauonohi; it was

'Ha! Wahine Pio—Wahine Pio!' to which H. P. replied, what is it? when it continued to say—'I am the daughter, and you are the mother—I am a child, and you are an old chief—it is yours to command—it is mine to obey—it is yours to lead, it is mine to listen: but I am *wise* and you are *dark hearted*—you do not fear God nor regard his word, therefore hear me—have no *hura* in Lahaina—the hura is not good.—W. P. I have not commanded a hura!—K. Then forbid it.—W. P. Karaimoku may desire it, and may send orders to have a general hura.—K. Karaimoku will not desire one—if he does, do you not comply—I will make your peace with Karaimoku.—W. P. It shall be so, I will not have a hura, I will attend to the word of God."

Karaikoa, who has prepared a communication for Karaimoku, to go by the Becket, thus introduces his letter—"Love to you Karaimoku. We have heard a report at Lahaina—we have heard that you have had a dance. I have a question to ask you—is it true? If it is, I will say that I am not glad. Will you send to us to have a dance? If you do, we will not regard your order—for the song and the dance are not good—they belong to the darkness of former days. We sung and danced enough then, in the ignorance of our hearts; the light has now come—let us do so no more, but let us attend only to the good word of God."

We are satisfied that the report in reference to Karaimoku is false, and that he has not commanded, or even countenanced, the spirit of dissipation existing in some. I know he disapproves of things of the kind, for I recollect, when taking tea with us shortly after the anniversary of the death of Tameamea last May, some one asked him why there had been no feast, nor any of the former ceremonies—he replied, that they had forgotten it till the time was past, but it was best that it should be so, for had they regarded it, it would only have been an occasion of drunkenness and sin.

Honoruru, Island of Oahu, Feb. 14, 1825. We are again, my dear sister, visiters at this station. We embarked on the evening of the 1st, from Lahaina, and arrived here the next morning to a late breakfast. Although the night was very cool for this climate, the thermometer standing at 64° (Fahrenheit), we all kept the deck, in preference to enduring the confined air of the cabin. Part of the passage, the wind was fresh and the sea very rough, and for the first time in my life I became *sea-sick;* probably owing to the accession of a bilious habit, since my residence at Lahaina. Harriet was extremely ill, as were Charlie and Betsey.

Had you seen them lying on the open deck of a dirty native brig, and witnessed their extreme illness, with no attendant but myself during the whole night, you would have thought with us, that the passages we are obliged to make in such vessels, are among the greatest trials of our missionary residence at these islands.

We are all very well at present, however, and delightfully situated, (for missionaries, I mean,) with our valued friends, Mr. and Mrs. Bingham, in the stone cottage built by our brother Ellis. Oahu never before looked so beautiful; for the first time since we arrived at the islands, the whole of the extensive plain on which Honoruru and the mission houses are, is covered with verdure, and looks like one continued field of grain in the early months of the spring—the grass being coarse, and of a light, not of the dark green, of meadows in America. The greater purity of the air than that of Lahaina, is also very perceptible, and makes us feel that Oahu, so far as we are judges, is the *Montpelier* of the Sandwich Islands. It is owing, no doubt, to the prevalence of the trade winds, which sweep over the mountains of this island, which are not, as on most of the other

islands, high enough to form a barrier against them. Every part of the islands is thus constantly ventilated, and preserved from any degree of stagnation, to which Lahaina is subject.

We find nothing new. The mission family is reduced to Mr. and Mrs. Bingham, and Mr. and Mrs. Loomis; and the society in the village is also much diminished—many of the captains and mercantile agents having left the island, for Canton and America. Among others, Mr. Hummewell, of whom you have often heard me speak as a particular friend of the mission. Karaimoku and party, including two of the quondam queens of Rihoriho, arrived from Tanai, a few days before us. He was most cordial in his salutation, and I am satisfied regards the missionaries as his best friends, and the best friends of the people, over whom he acts the part of a wise and powerful regent.

Our young friend Hoffman, was met on the wharf with warm embraces by his friends of the *Pretpriatie.* The handsome dresses and gentlemanly appearance of these voyagers of the enterprising Czar, give an additional aspect of civilization to Honoruru. Mr. H. calls with some of his friends every day. He takes tea with us this evening, after which we are to visit the observatory erected for astronomical observations on shore, with the special design of viewing the planet Saturn through a fine telescope.

(*To be continued.*)

From the Congregational Magazine for Oct. 1825.

THE DESERT SHALL BLOSSOM.

(ISAIAH XXXV. 1, 2)

The desert shall blossom—the wilderness bloom,
With Lebanon's glory, and Sharon's perfume;
For there with the palm-tree shall flourish the vine,
And there by the cedar, the roses shall twine.
And verdure shall spread o'er the desolate wild,
Where wanders the Arab, that cast-away child;
The desert shall blossom—and then shall impart
Its bloom to the withered and desolate heart.

Review.

In the Eclectic Review for the month of April last, the first article is the following:

Essays on the Evidences, Doctrines, and Practical Operation of Christianity. By Joseph John Gurney. 8*vo. pp.* x. 566. *Price* 10*s.* 6*d. London,* 1825.

The review of the volume, of which the title is here given, extends through nearly twenty octavo pages. The volume itself we have not yet seen; but the account given of it by the reviewers has been so highly interesting to us, that we have determined to fill this department of our work for the present month, first with a very short statement of the *substance* of the former part of the review, and afterwards with a literal quotation of the latter part.

Mr. Gurney is already well known to the reading part of the Christian community, as a man of erudition and piety, in the society of Friends in Britain. Since the appearance of the volume here reviewed, he has published another "On the Religious Peculiarities of the Society of Friends," of which

the Eclectic reviewers intimate their intention hereafter to take notice. It appears that the present volume consists of twelve essays; of which the first five relate to "The Evidence and Authority of Revelation;" and the remaining seven to the following interesting topicks: "The Scriptural Account of the Divine Being. The Union and Distinction in the Divine Nature. The Scriptural Account of the Spiritual Adversary. The Scriptural Account of Man. The Scriptural Account of Jesus Christ —in his pre-existence; during his abode on earth; and in his reign. The Redemption of Mankind. Faith and Obedience."

On the first four essays of Mr. Gurney, the remarks of the reviewers—who by the way are avowed Calvinists—are very general. In most points they agree with Mr. G. In relation to sentiment, or opinion, they scarcely differ from him at all. As to the manner in which he conducts some of his arguments, they think he is inconclusive, or less accurate than he might have been. Yet, on the whole, their remarks are in a high degree commendatory. From the review of the latter part of the fifth essay, to the end of the article, we quote literally as follows:

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After pointing out the *internal* evidence supplied by the fulfilment of prophecy, by the discoveries which the Scriptures contain respecting the character of God, and by the unbroken spiritual harmony which prevails among the sacred writers, Mr. Gurney makes the following admirably just and practical remarks.

"It only remains for me to adduce, in evidence of the Divine origin of the Scriptures, the *practical effect which (under the influence of the Spirit) they actually produce;* namely, the conversion of sinners, and the sanctification and edification of believers. As these effects are to be attributed primarily to God as their Author, and secondarily to Christianity as the religious system which he has adapted to these ends, so are they found, in a multitude of instances, to arise immediately out of the use of that holy book in which Christianity is embodied. The Scriptures are able to make wise unto salvation, "through faith which is in Christ Jesus." Such is the declaration of an apostle, and such is the fact. Now, the believer who experiences this effect to be produced in his mind, and is able to trace it to the Bible as the *instrumental cause*, enjoys an evidence that the Sacred Volume has proceeded from God, which is entirely satisfactory to himself, and of which the most ingenious arguments and cavils will never be able to dispossess him. He finds in that volume a mine of wisdom, from which he is constantly deriving instruction, consolation, and spiritual improvement. He resorts to it as to his daily food; he reverts again and again to the same passages without any wearisome sense of sameness, and seldom without deriving from them important practical lessons, with which he was before less perfectly acquainted. Thus is he encouraged and strengthened to pursue his Christian course; and the more his knowledge of divine things and the limits of his own religious experience are extended, the more fully he is persuaded that the contents of Scripture are no cunningly devised fables, but celestial truths. *He finds in himself a witness of (to?) their reality.*

"It may indeed be observed, that the evidence of the Divine origin of Scripture, which the Christian derives from the source now mentioned, is, in some measure, confined to himself; because he obtains it chiefly by watching the condition and progress of his own mind. But this is not the case altogether; for the tree is known by its fruits. It is a matter of external observation, when the sinner is turned from the error of his ways, the proud man humbled, and the Christian character formed. It cannot be concealed from others, when the designed effect of an acquaintance with Scripture is actually produced in the individual; when 'the man of God is perfect, thoroughly furnished unto all good works.' Nor can any one who entertains a just notion of the moral attributes of the Supreme Being, refuse under such circumstances to confess, that the writings from the use of which these consequences result, have originated in the power, the wisdom, and the love of God." pp. 106 —108.

It is no inconclusive evidence of their Divine origin, Mr. Gurney adds, that, in the Scripture, "we

find both the *foundation* and the *boundaries* of all secondary means of religious improvement."

"That the ministry of the gospel ought to be exercised under the immediate direction of the great Head of the Church, is a principle which will probably be allowed by many pious Christians; yet we are not to forget, that when that ministry is most spiritual in its origin, it is still found to dwell on the declarations of Scripture. The purest gifts of the Spirit, as they are now administered, are almost exclusively directed to the application of those materials which originated in a higher and more plenary operation of the same Divine influence. Thus, also, the sentiments which chiefly edify in the writings of modern Christians, are precisely those sentiments which, in their original form, have been expressed by prophets and apostles. It is Divine truth, as applied to the heart of man by the Spirit of God, which converts, sanctifies, and edifies; and of this *Divine truth*, the only authorized record—a record at once original and complete—is the BIBLE." pp. 108, 9.

If this be Quakerism, we are happy to assure Mr. Gurney, that, on this point at least, we are Friends. To a disregard of the Scriptural connexion between the operations of the Holy Spirit and the instrumental cause, that word which is Truth, almost every description of fanaticism owes its origin. The written Scriptures and the ministry of the word, separated from the agency of that Spirit which worketh all in all, are found to be alike powerless and inefficient; and those persons who ascribe an inherent efficiency of the instrument, or look for any spiritual effects independent of a Divine agency, are chargeable with an infidel fanaticism, not more reasonable than those who rely on immediate impressions, dreams, or inspirations, of which the revealed will and word of God are not the substance and the medium. On the other hand, a Popish regeneration, a sacramental grace, which, while it seems to do honour to the Spirit of God, sets aside his word as the medium of his saving and sanctifying operations, attributing to water or a wafer the moral influence of truth, and substituting a sacerdotal incantation for the work of faith, Scripture and reason alike disown. The office of the sacraments, we hold with Calvin to be "precisely the same as that of the word of God, which is to offer and present Christ to us, and in him the treasures of his heavenly grace;" while, on our part, they serve at once as a solemn confession and pledge, a vow of allegiance and a significant memorial. On these grounds, and on that of their Divine appointment, we contend for the obligation of observing them.

If we have dwelt the longer on that portion of the volume which has given us the least satisfaction, it is in the hope that our suggestions may lead the estimable author to reconsider the passages referred to. The sixth essay, which treats of the Divine nature and attributes, is a delightful specimen of genuine theology: the sentiments are strictly Scriptural, and a glow of piety is diffused over the whole, which is but too seldom preserved in theological treatises. In the subsequent essay, "on the union and distinction in the Divine nature," we have been not less charmed with the author's explicit avowal and defence of the orthodox doctrine, and his correct method of stating it, which is in entire accordance with the views we expressed in a recent article. While the primary truth, that there is no other God than Jehovah, must ever be held sacred on the authority of the holy Scriptures; "it is on the same authority," Mr. Gurney remarks, "that we admit another doctrine,—namely, that in his revealed operations, and more especially in the appointment and application of the scheme of man's redemption, God has manifested himself to us as the Father, the Son, and the Holy Ghost." The Divine nature of the Son of God is

more fully discussed in the tenth Essay. In reference to the personality and deity of the Holy Spirit, after citing numerous declarations of Scripture, Mr. Gurney remarks:

"Now, if the inquiry be addressed to us, Who is this person of whom Christ and his apostles thus bear witness; who teaches and consoles the disciples of Jesus; who reproves the world of sin, of righteousness, and of judgment; whom it is unpardonable to blaspheme, wicked and dangerous to tempt and to grieve; who finds his temple in the hearts of the righteous; who inspires the apostle, speaks by the prophet, appoints the overseer, calls forth, anoints, and directs the evangelist; who distributes to his people, according to his own will, those manifold gifts and graces by which the church is edified, and the cause of truth promoted?—the fundamental principles of our religion, and the whole analogy of Scripture, will assuredly admit but of one answer, This Person is GOD.

"God is a Spirit. Invisible, and spiritual in his nature, he fills his own works: he exercises over them an unseen but powerful influence: he dwells and operates in the hearts of men. Nor can we deny the truth of the converse of such a proposition—namely, that the Spirit who fills the works of Deity, who exercises over them an unseen yet powerful influence, who dwells and operates in the hearts of men, is *God*. 'NOW, THE LORD IS THAT SPIRIT,' said the Apostle Paul; 'and where the Spirit of the Lord is, there is liberty. But we all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by THE SPIRIT OF THE LORD.'" pp. 147, 8.

Having briefly exhibited the Scriptural evidence that the Father is God, that the Son is God, that the Holy Spirit is God, Mr. Gurney proceeds to take a view of the additional passages in which "the Father, the Son, and the Holy Spirit, whose deity is thus distinctively and separately indicated, are presented to our attention as the united sources of the Christian's help and consolation, the united objects of the Christian's belief and obedience." The first passage cited is John xvi. 13, 14., on which are founded the following forcible remarks.

"If, then, I am asked, who is to guide the people of God into all truth? I answer, on the authority of this luminous declaration, The *Spirit of Truth*. If I am asked again, Whose wisdom and grace does the Spirit of Truth administer? it is on the same authority that I reply, The wisdom and grace of the *Son of God*. And if, lastly, the inquiry be addressed to me, On what principle can we say that it is the wisdom and grace of the *Son*, which the Spirit administers? this inquiry also is fully met by the information contained in our text—namely, that all wisdom and grace are from the Father, and that whatsoever the Father hath, *is the Son's*. From whom then does the Christian derive the strength of his spiritual life and the hope of his soul's salvation? From the Father, the Son, and the Holy Spirit. And to whom does he owe the tribute of gratitude and praise, and the return of a faithful and unhesitating obedience? To the Father, the Son, and the Holy Spirit." pp. 148, 9.

The other texts which Mr. Gurney proceeds to illustrate, are Eph. iv. 4—6; 1 Cor. xii. 4—6; 2 Cor. xiii. 14; Luke iii. 21, 22; and Matt. xxviii. 29, 30. In noticing the last of these, the author slightly indicates his peculiar view of the rite, by remarking that "in whatever manner we may here interpret the participle *baptizing*—whether we understand it as denoting merely the sign of conversion or the act of converting itself,"—the doctrine is clear, that the Father, the Son, and the Holy Ghost are in common the objects of the Christian's faith and allegiance. In the following paragraphs, Mr. Gurney adverts to "the *order* of that relation in which they stand to each other, and the distinct offices which they are respectively described as bearing in the glorious economy of the Divine dispensations." This is ground, however, on which we fear to tread; and although we have no fault to find with Mr. Gurney's statements on the score of orthodoxy, since they are in strict accordance with the received opinions of theologians, yet, the stress laid on John xv. 26, as a proof of the "subordination" of the Spirit to the Father and the

Son,—that mysterious dogma of procession which has agitated contending churches,—we think far from judicious. On the whole, however, we have been highly gratified with this part of our author's work, in which he has displayed not less wisdom than piety; and we cannot but anticipate the happiest results from the circulation of his clear and Scriptural statements.

The next essay, on the existence and personality of the Spiritual Adversary, is not less admirable. This subject has commonly been treated under the general head of the existence and attributes of angels, considered either as part of the works of God or as the agents of his government. The ministry of holy angels certainly claims a place among the articles of the Christian faith; but the character and agency of Satan as the author of evil, form a distinct topic, and one of such primary importance as to demand a separate consideration. In this point of view, systems of divinity are for the most part very defective; and Mr. Gurney will have rendered a great service to the Christian public, if, by his Scriptural and explicit manner of treating the subject, he should lead divines and preachers to give this topic its due place, not merely in their systems, but in their discourses. After reviewing the Scriptural evidence, Mr. Gurney expresses his astonishment, that any persons professing to regard the Scriptures as divinely inspired and laying claim to the character of fair interpreters of the sacred volume, should deny the personality of the great adversary.

"It ought ever to be remembered, that the Holy Spirit can neither err nor *feign;* and although there is to be found in the Bible much of poetry, and something, perhaps, of allegory, yet, as a guide to practice and to doctrine, it can be regarded only as a code of principles and a record of realities. Besides, the descriptions of Satan are to be found principally in those parts of Scripture which *are not poetical,* but either historical or simply didactic. Never were there plainer or more unsophisticated historians—historians less disposed to indulge in fanciful imagery or oriental exaggeration—than Moses or the four evangelists, who have severally, *in the course of their histories,* presented to our attention the personal character and operations of Satan. To these are to be added, Paul, Peter, James, and Jude—those homely yet luminous didactic writers, who, as well as our blessed Lord himself, have all made mention of the devil, not as an allegorical figure, but as a powerful, insidious, malicious being." p. 173.

The denial of the personality and power of Satan, Mr. Gurney very justly represents to be "closely connected with a low and inadequate view of the malignity, the depth, and the danger of sin." The essential demerit of sin is, in fact, a proposition which lies at the foundation of all theological science. In false views of this subject, the Pelagian, Socinian, and Antinomian heresies mainly originate; and unless this be admitted as a first principle clearly and necessarily deducible from the perfection of God, it will be found impossible to give either meaning or coherency to any system having the least pretension to a Scriptural character. The fall of man is thus stated by Mr. Gurney in terms which appear to us alike clear and unexceptionable.

"The Scriptures teach us, that the fall of our first Parents from a condition of natural righteousness to one of natural sinfulness,—from a condition in which he was the heir of a blessing, to one in which he was the subject of the curse,—*was the immediate cause of a moral degeneracy,* and therefore *of a punishable guilt,* in the whole family of his descendants." p. 209.

The practical observations with which this Essay closes, are highly striking and impressive, and serve as an excellent preparation for the subject of the ensuing essay, the character of the Saviour. Our limits will not admit of our pursuing any further an analysis of the work, but we must make room for a few

more detached extracts. Mr. Gurney seizes every occasion to bear his decided testimony to the true and proper deity of the Son of God, his real equality and unity with the Father.

"The Father alone knoweth the Son, or who the Son is: the Son alone knoweth the Father, or who the Father is. The omniscient Father has a *perfect* knowledge of the Son; and the Son knoweth the Father, *even as* the Father knoweth the Son. The Son glorifieth the Father, and the Father glorifieth the Son. All those persons who are in a peculiar sense the Son's, are also the Father's; and all those persons who, in the same sense, belong to the Father, belong also to the Son. Whatsoever things, indeed, are possessed by the Son, are of necessity the Father's, and "all things that the Father hath," are the Son's. John xvi. 15. So intimate is their connexion—in so absolute a sense is it true that the Son is *in* the Father and the Father *in* the Son,—that whosoever believeth in the Son, believeth in the Father; whosoever knoweth the Son, knoweth the Father; whosoever seeth the Son, seeth the Father; to whomsoever the Son is shown, the Father is shown. So *even* is their fellowship in the Divine nature, that the unity of mind and counsel which characterizes the *equal disciples* of the same Lord, is compared to the unity which subsists between *these two*—'That they may be one, as WE are." John xvii. 11. Nothing, indeed, can be much more striking or more evidently unsuitable to the condition and circumstances of any mere creature, than the familiar use which, in speaking of himself and God the Father Almighty, our Lord has made of the pronouns, *we*, *us*, *our*. 'If a man love me,' cried Jesus, 'he will keep my words: And my Father will love him, and WE will come unto him, and make OUR abode with him.' John xiv. 23. This is a mode of speech with which (as it relates to Deity) nothing that I know of can be justly compared, but the phraseology adopted by Jehovah himself in the Old Testament; 'Let US make man in OUR image, after OUR likeness.' Gen. i. 26. 'Behold, the man is become as one of US, to know good and evil.'" iii. 22.

The whole of the third part of this Essay, "On Christ in his Reign," will afford the pious reader the highest edification and delight. We have never read, speaking according to the best of our recollection, an argumentative defence of the divinity of our Lord, so calm, so dignified, so pure from controversial asperity, and at the same time so instinct and glowing with love to the Saviour. In the very spirit of the beloved disciple, the Author seems to dwell on the glories of the Lamb who is in the midst of the throne; and the rich accumulation of evidence, direct and indirect, promiscuously scattered throughout Scripture, which he brings to bear on the fundamental doctrine of the Christian faith, leaves on the mind an impression of triumphant satisfaction, answering to that noble confession with which Mr. Gurney closes the essay.

"For my own part, I may venture to acknowledge a firm conviction, (grounded on long continued study and reflection,) that I must either give up the inspiration of Scripture, and with it perhaps, the truth of Christianity itself, or allow the absolute and eternal divinity of Jesus Christ. In choosing my alternative, I cannot for a moment hesitate; for as, on the one hand, the inspiration of Scripture and the truth of Christianity rest on a basis which the profoundest thought and widest investigation serve only to establish; so, on the other hand, the glorious doctrine of 'God manifest in the flesh,' although, *as to its mode*, mysterious, will ever be considered worthy of all acceptation, by those who are acquainted with the depth of their natural degradation, and know their need of an *omnipotent* Redeemer."

We must hastily dismiss the eleventh essay, on Redemption, not as being of inferior interest, but because our limits will not admit of much further citation. It is divided into three sections: in the first, Mr. Gurney states with admirable clearness the Scripture doctrine of the Atonement; in the second, he treats of the merits and advocacy of Christ; in the third, "of the Scripture doctrine of the Spirit," he takes a view of our Lord's character as the "internal illuminator" as well as "spiritual quickener of mankind." It is with peculiar satisfaction that we receive this able, lucid, and explicit exposi-

tion of the cardinal doctrine of justification by faith, from the member of a community among whom there has generally been understood to prevail very indistinct if not unscriptural notions on that subject. The only statement which we hesitate to approve occurs at page 455, where Mr. Gurney represents the sacrifice of our Lord "as a price paid not only for the redemption of sinners, but for the outpouring of the Spirit." We object to this language, first, because it confounds what Mr. Gurney has taken pains to distinguish,—the propitiatory sacrifice of Christ, which was the price of our ransom or redemption, as being "the means by which the Father saw fit to provide for the satisfaction of his justice" in the pardon of the sinner,—and, the merits and advocacy of Christ, of which the outpouring of the Spirit was the first fruits. But a second and more important objection is founded on the incorrect application which is here made of the metaphor of price or purchase, to the blessings of the Gospel. It is true, that he who ransoms a captive may be said to buy his liberty; and the party accepting of the ransom may be said to sell either the person or the freedom of his prisoner or slave for an equivalent. But the mercy of God is free and unpurchased; he receives no equivalent for the blessings he bestows. It is in the character of a moral governor only that he exacts or accepts a propitiatory sacrifice, to declare his justice and his holiness; and in this reference, our Lord cannot be properly represented as paying a price, but as enduring a penalty. We are justified as criminals; we are redeemed as the captives of sin; we are constituted heirs of heaven as children of God's family. It is not heaven, but the church itself that is "the purchased possession." It is not our pardon, but our souls that are bought with a price. The Scriptures employ these and other metaphors to describe, under different views, man's redemption; but we must guard against running one metaphor into another. Statements substantially true, but grossly improper in their phraseology, and very liable to misconception, have originated in the disregard of those limitations beyond which figurative language ceases to be either appropriate or true; and from a confusion of ideas on this point has resulted a metaphorical patchwork bearing little more resemblance to the language of the inspired writers, than the literal translation of idiomatic expressions does to the true force of the original.

In Mr. Gurney's views of regeneration, we fully coincide; and when he remarks that "Divine grace is omnipotent," he admits all that we are disposed on that point to contend for. We rejoice too, to find him maintaining the unity of the Church.

"Christianity," he remarks, "is a social religion: its virtues are of a character at once binding and diffusive. And amidst all the fruits of the Spirit, there is none so delightful and so distinguishing as that holy love of which God in Christ is the first object, and all mankind the next, and which more especially unites in the bands of the fellowship of the gospel those persons, of whatsoever name or profession, who believe in the Lord Jesus, and are baptized '*by one Spirit into one body.*' Theirs is the 'unity of the Spirit in the bond of peace'—'the communion of the Holy Ghost.' And this communion extends itself from the church militant to the church triumphant. It already brings heaven and earth together, and its full perfection will be known in that glorious day when the number of God's elect shall be completed; (Matt. xxiv. 31;)—when all distinctions of peculiar opinion shall be for ever lost among them; and when the universal society of saints and angels shall unite in rendering unto the Lord God and the Lamb the same eternal tribute of obedience, thanksgiving, and praise." p. 476.

Between those who believe that Jesus Christ is God, and those who regard him only as a creature, Mr. Gurney remarks, there is, plainly,

an "infinite difference," one "that admits of no compromise." But,

"How numerous, how powerful," he adds, "are those doctrinal points in religion which are entertained in common by the great majority of the Christian world! One principal object which, in the laborious yet interesting task of composing the present volume, I have always kept in view, has been, to develop these *points of union*. I have desired to show to my fellow-believers in the divinity of Jesus Christ—Roman Catholicks as well as Protestants—Calvinists as well as Arminians—dissenters as well as members of the various established churches—the strength, the breadth, and the saving efficacy of those great features of Divine truth in which they all agree. May this main agreement—an agreement which embraces every thing *absolutely essential* in religion—be more and more accompanied by gentleness, kindness, forbearance, and candour, and, above all, by the 'unity of the Spirit in the bond of peace.' Of this unity of the Spirit, founded as it is on an essential unity of doctrine, one principal result ought surely to be, our joint and common, or at least our *corresponding* and *harmonious* efforts to promote the salvation of the world." p. 564.

We have passed over the twelfth essay, "on Faith and Obedience," and must not now return to it. We had marked several other passages for extract, but further citation cannot be necessary, as few of our readers who place any confidence in our judgment, will hesitate to put themselves in possession of Mr. Gurney's volume. On contrasting these Essays with the Treatise on Christian Doctrine that lately came under our review, one cannot fail to be struck with the immeasurable superiority of the present writer in true wisdom to our English Sophocles. Those words of holy writ have forcibly occurred to us: "The meek will He guide in judgment, the meek will He teach his way." There is a spirit pervading Mr. Gurney's volume, which leaves no room for doubt as to the influence under which it has been composed. But the contrast between the two works is more especially interesting as they may both be considered as reflecting in some measure the character and spirit of the times. That Quakerism has undergone some important modifications, on the one hand, since the time of Milton, Mr. Gurney will readily admit; and on the other hand, we feel persuaded that, had our great poet lived at this era, he would never have put forth opinions so crude and erroneous. Nay, we cannot help imagining that an acquaintance with John Joseph Gurney, instead of the Quaker Ellwood, might not only have had a happy influence on Milton's religious tenets, but have led to the composition of a nobler poem than Paradise Regained.

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We cannot dismiss the foregoing article, extracted from the Eclectic Review, without expressing the high gratification we have received, from observing that a writer of such talents, and such soundness in all the most important doctrines of Divine revelation as Mr. Gurney unquestionably is, has come before the publick from the Society of Friends. The *ordinances* of the gospel we do indeed hold to be highly important; but the reception and belief of its leading *doctrines* we consider as absolutely *essential*—essential in any system which can justly claim to be denominated *Christian*. These doctrines are not only correctly held by Mr. Gurney, but it appears that he possesses the power of stating them, with a perspicuity, precision, discrimination and force, seldom equalled. We trust that the volume of which the above review is given will be reprinted in this country; and that it will prove a powerful auxiliary to that portion of the religious denomination among us to which the author belongs, in their endeavours to arrest the progress of the infidel opinions so earnestly, and, we regret to say, so successfully propagated of late, by a preacher in that society. In say-

ing this, we do not consider ourselves as departing from a rule which we have prescribed to ourselves as invariable, in editing our religious miscellany; namely, not to intermeddle with the concerns of other denominations, farther than is indispensable to the defence of our own. But it is in defence of our own—even of its very existence—when we bear our testimony against any man, by whatever name he may be called, who impugns Divine revelation, and endeavours to exalt his own weak and delusive reveries above the sacred truths which the Holy Scriptures teach and inculcate.

Literary and Philosophical Intelligence, etc.

Comets.—It is now certain that the same comet has appeared in our planetary system in the years 1786, 1795, 1801, 1805, 1818, and 1825. It appears that in its course it never passes the orbit of Jupiter. The period of its revolution (which is the shortest known) very little exceeds three years and a quarter; and its mean distance from the sun is not more than twice that of the earth. It seems to be especially connected with the system in which our globe is placed, and crosses our orbit more than sixty times in a century. M. Olbers, the celebrated astronomer of Bremen, who has bestowed much attention on this comet, has been lately occupied in calculating the possibility of its influence on the destinies of our globe. He finds that in 83,000 years, this comet will approach the earth as nearly as the moon; and that in 4,000,000 of years it will come to within a distance of 7700 geographical miles; the consequence of which will be (if its attraction be equal to that of the earth) the elevation of the waters of the ocean 13000 feet; that is to say, above the tops of all the European mountains, except Mont-Blanc.—But who expects that the earth will endure four millions of years!

Ambergris.—The origin of this substance is involved in complete obscurity. All that we know of it is, that it is most commonly found in lumps floating on the ocean, sometimes adhering to rocks, sometimes in the stomachs of fish—but whence does it come? by what process is it formed? Every body knows the history of that greasy substance called adipocire—that on digging up the bodies in the cemetery of St. Innocent's at Paris, many of them were found in part converted into a substance resembling spermaceti; and that it has been since ascertained, that if the flesh of animals, instead of undergoing putrefaction in the air, undergoes the slower changes which take place under water, in a running stream, it is gradually converted into this substance. It is not an improbable conjecture, that ambergris is the flesh of dead fish which has undergone this change—that it is marine adipocire. And this conjecture is corroborated by a fact which was lately stated in one of the American newspapers. A marine animal of gigantick size has lately been discovered and dug up in the neighbourhood of New Orleans, in the groove of one of whose bones was found a matter closely resembling ambergris.

Original Habitats of the Rose.—In Trattinick's Synodus Botanica, it is mentioned that the species of the genus Rosa found in Europe, have reached us from the East Indies, China, and Japan. The middle parts of the Russian empire, the districts around Caucasus and Persia, are full of roses, of which the more western are mere varieties, and which propagated themselves as such. Roses are rare in Africa; there they are met with only in the northern districts; while Europe, on the contrary, from the Uralian Mountains to the coast of Portugal, abounds with them. The roses of America have reached that continent through the Polar lands, and appear to be sprung from the Rosa Alpini, and R. Majalis. There are no roses in Australasia, nor have any species been met with in South America, indeed they scarcely occur any where to the south of the equator.

Origin of Coal.—Geologists have given great scope to their inventive faculties in endeavouring to determine the sources and origin of coal: but every thing tends to show its vegetable origin, and specimens of a regular succession of wood little changed, and ending with coal, in which all organic traces are lost, have occurred. And even in the most perfect coal some relic is often found, some trace of vegetable texture, some fibrous remain that clearly announces its ligneous origin. In the leaves that appear in bovey coal, for instance, resin and extractive matter have been found, and also a substance uniting the properties of resin and bitumen; and the same substance has been found in the principal coal-field of Staffordshire. Perhaps, therefore, antediluvian timber and peat bog may have been

the parents of our coal strata; but then it will be asked, how has this mighty change been effected? Is it merely by aqueous agency,—a kind of decay and rotting down of the wood; or has fire been called into action, torrifying the vegetable matter, and the pressure under which it has operated, preventing the escape of volatile matter, caused the formation of bitumen? And are those reservoirs of compressed carburetted hydrogen, from which *blowers* result, to be ascribed to such a mode of formation?

The London papers mention that the coach established on the Stockton and Darlington Railway, carried lately, in one day, no less than one hundred and fifty-eight passengers, the whole of whom were drawn by two horses.

One thousand seven hundred and nineteen emigrants, going westward, have arrived at Black Rock, by canal boats, since the first of May last.

Alligators.—A Newbern, (N. C.) paper says: "Alligators of a very large size have recently shown themselves in our river, even close to the publick wharves. Some time since a large one was taken, and lately another of the great length of twelve feet six inches, whose expanded jaws seemed sufficiently capacious to receive a full grown boy."

Anglo-Chinese College of Malacca.—Among the admirable enterprises of the English, is the establishment of a college, and eight schools, in Malacca, for teaching the Chinese and Malay tongues to the English subjects, and the English language to those two sects of Asiatics.—There is likewise a Tamul school. The leading object is to aid the mission for propagating the Christian religion to the Chinese, and other orientals: but students who can pay for their tuition, are admitted for the purpose of acquiring these modes of speech and their dialects, to qualify themselves the better to pursue commercial and other business in these populous and productive regions with which we have an increaing intercourse.

Dr. Ebel, in his account of the Canton of Appenzel, says—"In the gardens near the river Sitter, such numbers of snails are kept during the summer season, that the sound caused by their denticulated jaws, while they are eating, may be distinctly heard. Young snails are collected in the adjacent parts, and are placed in these gardens, where the owner supports them, till, on the approach of winter, they enclose themselves. In addition to the food which they find on the grounds, they are supplied with leaves of lettuces, cabbages, and other vegetables, by which they grow and fatten amazingly. Some time before Lent, the owners pack up the enclosed snails in casks, and carry them for sale to the convents of Suabia, Bavaria, and Austria, and even as far as Vienna, where they are purchased as delicacies."

The once popular author of "The Pursuits of Literature," is still at Naples, where he has recently been seriously indisposed. Mr. Mathias's health, however, is now perfectly restored, and with it his ardour in pursuit of Italian poetry. He has just published a new work, which is greatly esteemed in that country.

New Method of Preparing Quills.—The following is the manner in which M. Schloz of Vienna, proceeds in the preparation of quills for writing, by means of which he renders them more durable, and even superior to the best Hamburg quills. For this purpose he makes use of a kettle, into which he pours common water, so as to occupy the fourth of its capacity; he then suspends a certain quantity of feathers perpendicularly, the barrel lowermost, and so placed, as that its extremity only may touch the surface of the water; he then covers the kettle with a lid properly adjusted, boils the water, and keeps the feathers four hours in this vapour bath. By means of this process he frees them of their fatty parts, and renders them soft and transparent. On the following day, after having scraped them with the blade, and then rubbed them with a bit of cloth, he exposes them to a moderate heat. By the day after, they are perfectly hard and transparent, without, however, having the inconvenience of splitting too easily.

Messrs. G. & C. Carvill, of New York, have printed, from the last and improved British copy, a very handsome edition in octavo, of Dick's moral and instructive work, entitled, "The Christian Philosopher; or the Connexion of Science and Philosophy with Religion." It deserves publick patronage on every account.

Mr. David Flagg, of Gardiner, Maine, has received a patent for a *Family Grist Mill*, which is thus described in the northern papers.—"Meal and flour of the first quality are made in it, and they may, at pleasure, be bolted by the same operation. Its principal recommendations are, its cheapness, and the small mechanical power required to give it motion. It costs only thirty dollars, and will grind two bushels an hour, requiring one man only, or even a boy at the crank. It is acknowledged to be useful, and it will undoubtedly be brought into operation, particularly where the water-mills are scarce, and water power precarious."

Religious Intelligence.

The following letter, received within the last month from the Rev. Mr. Stewart, will be found deeply interesting to the friends of missions. We do not think that it was written with a view to publication; but chiefly from a desire to satisfy the editor, that leaving Lahaina was not a matter of choice, but of a most afflictive necessity; and to recognise the goodness of God in the remarkable series of providential occurrences, by which the departure from the Sandwich Islands was favoured. And these are also our motives for laying the whole communication before our readers—with the exception only of a sentence or two at the close, of a merely personal nature.

It is due to Mr. Stewart, and to the sacred cause in which he is engaged, that it should be fully known, that he did not desert his post; but that he was most reluctantly compelled to leave it, by a marked providential dispensation, which, in the unanimous opinion of his missionary brethren, as well as of his physicians, made it his imperious duty, to endeavour to save a life justly and unspeakably dear to him, and indeed to all who have ever known his amiable wife, by an attempt to return with her to their native land.

We do not know whether the letter, (which it appears was written at sea,) was sent by a vessel met with, before the Fawn reached Britain; or by some vessel which sailed from London or Liverpool, after the arrival of the Fawn in one of those ports.

Since writing the above, we have received a note from Mr. S., dated "49 Westmoreland Place, London, May 18, 1826"—in which it is said, "Mrs. Stewart improved greatly for the first month after our arrival—She is not quite so well at present—We may probably sail the first of July from this port."

On board the Fawn, off the Western Islands, March 18th, 1826.

My very honoured and beloved Friend—Circumstances and place have greatly changed with me and mine, since I last directly addressed you. Yet I presume, by the time this reaches Philadelphia, it will be unnecessary to inform you of the particulars of either. The continuations of my journal to Mrs. B. up to the middle of July, 1825, will have fully apprized you of the afflictive dispensation with which it has pleased God to visit my family; and letters from the Mission to Mr. Evarts, of which some notice will probably appear in the Missionary Herald, will have given information also of the truly unwelcome duty in which it has resulted—that of our departure from the Sandwich Islands, on the 17th of October, for the United States, by the way of England. To receive a communication from me, therefore, dated on the bosom of the North Atlantic, will create no surprise: it will rather give joy, from the assurance it will convey, that our long voyage is thus far accomplished under circumstances of peculiar mercy. Mrs. Stewart still lives, and we hope will be permitted yet to meet the embraces of her friends in America; though her state is such, that it is impossible to say what a day, much less weeks and months, with the vicissitudes of climate and seasons, still to be experienced, may bring forth. Our all is in the hands of Him, who alone is wise in knowing, and merciful in securing the highest good of his servants; and to his will it ought to be our happiness, and the happiness of all who love us, cheerfully to submit, whether it be made known in open bereavement, or in "*blessings undisguised.*"

Your last letter of affection, of encouragement, and of counsel, dated October 5th, 1824, reached Oahu at a time to be read with deeply affecting sensations—within a day or two of our embarkation in the Fawn—immediately after it had become clearly our duty to forsake for a season, and perhaps for ever, those scenes and occupations to which you advert with so much interest, and in which we had been engaged with so much satisfaction and pleasure.

As early as during the visit of the Blonde, we had feared that, to save the life of Mrs. S., it would be necessary to leave the islands for a colder climate. By the 1st of September, that impression had become the settled conviction of every member of the mission acquainted with her case, and the professional opinion of all the medical gentlemen with whom Dr. Blatchely had consulted. We considered the point of our return, then, to rest entirely on the fact of her surviving, and remaining in a state capable of making a voyage, till an opportunity of leaving the island should offer. That we

should meet with a suitable opportunity at a sufficiently early period, was, however, very improbable. Two requisites were essential, which we could not expect to find united in the same ship in this part of the world—a *physician*, attached to the vessel, and *accommodations* sufficiently large for our family. In fact, our whole expectation of making a voyage, after the departure of the Blonde, rested on the anticipated visit of Com. Hull, in the frigate United States—of course, our path was covered with great uncertainty. Com. Hull might not arrive for months; might not come at all; and if he did, even in time for our purpose, it might not be in his power to accommodate us with a passage.

Such was our attitude, when the Fawn touched at Oahu, for refreshments, in October. We knew she had a physician on board, and soon heard that she was bound directly to London. But so foreign to our thoughts had so circuitous a route been, and so little did we deem it probable that we could be received on board a vessel with a full cargo, not originally designed to take passengers at all, that several days passed after her arrival, without the slightest inquiry on the subject. Dr. Short, the surgeon attached to her, having however called a number of times to see Mrs. Stewart, and expressed his decided opinion of the necessity of a speedy removal to another climate, I felt it my duty at least to ask the question, whether he thought it possible for us to procure a passage in the Fawn? To which I was surprised to hear him answer that Capt. Dale and himself had already conversed on the subject, and he did not conceive there was any thing to prevent it, provided the accommodations they could offer, would answer our purpose. Both these gentlemen called the next morning, with an invitation for me to visit the ship. This, to my further surprise, I found to be a very fine vessel, of 450 tons, formerly a sloop of war, in the royal navy, still retaining the large, light, and airy cabin she then had, with advantages and conveniences of every kind, which not one of a hundred of the ships that visit the islands, can boast; and I could but be deeply affected at the kindness and totally unanticipated and unthought of generosity of a stranger, when Capt. Dale, in a delicate and handsome manner, assured me it would give him pleasure to appropriate one half of the cabin to Mrs. Stewart and myself, and an adjoining state-room, communicating with the same part of it, to the children, and our friend Betsey, if we thought we could be comfortable on board his ship, and would accept a passage to England, as an act of friendship only. Dr. Short, at the same time, made a similar tender of such services in his profession, as Mrs. Stewart and the family might require. The answer did not rest with me—I felt it my privilege and happiness to consider the judgment of my brethren in the Mission, under God, the criterion of duty in every important measure, and I could therefore, at the time, only acknowledge myself fully sensible of the favour they were ready to confer on me.

A meeting of the members of the Mission then at Oahu, was immediately called, and the subject of our departure from the islands formally discussed, under two propositions. 1st. "Whether it was my duty, under the existing circumstances of my family, to return, at least for a time, to the United States?" and 2d. "If so, whether the kind offer of Capt. Dale, of a gratuitous passage to London should be accepted?" both of which were fully and unanimously decided in the affirmative. Thus, my dear friend, in one hour, as it were, light shone out of darkness, and a path of duty was clearly pointed out, which we could not doubt was of God, as it was entirely the result of dispensations in his wise and gracious Providence, which no device of man could have produced. It had long been our daily and unceasing prayer, to be permitted still to make known the unsearchable riches of Christ to the Gentiles, but if that happiness was to be denied us, to have the will of God so clearly revealed, that our duty should not admit of a question. This prayer seemed now to be answered:—if a shadow of doubt remained on my own mind, it originated in the possibility of Com. Hull's arrival in time to secure the end of our removal, when a still longer trial might have been made of its unavoidable necessity. But where the life of one, invaluable to myself and family, was at hazard, I did not feel at liberty to give up a certainty for an uncertainty, and thankfully accepted Capt. Dale's offer, and prepared to embark with him, at the end of eight days.

After the first emotions of a decision, to me so solemn and so momentous, my thoughts and my affections hurried to Maui—a spot, interesting above all others, to my heart. I could not think of leaving the islands without paying it the farewell visit at least of an hour. This, through the very great kindness of a principal mercantile house, at Oahu, I was enabled to make *express*, in one of their smaller vessels, under the command, for the occasion, of Mr. Elwell, of Boston, a gentleman connected with the establishment, to whom I have often been indebted for similar marks of friendship. We arrived at Lahaina at midnight, and as we had been delayed three days by head

winds, on a passage usually made, by such vessels, in one, and no time was to be lost, in despite of the great darkness of the night, and the danger of the surf, I landed immediately. The Mission House had been removed from the place of its original location, but familiarity with every spot, enabled me easily to grope my way through the luxuriant plantations by which it is now surrounded. But how great was my astonishment, at the peculiar circumstances in which I found our inestimable and beloved friends, Mr. and Mrs. Richards. Instead of being permitted, unobserved, to come to their very bedside with the salutations of friendship, and warm affection, as I had anticipated, how was I surprised to meet, at my first approach to the house, the presented bayonet, and to hear the stern challenge of the watchful sentry—"who goes there?"—and when assured that it was a friend, how inexplicable to my mind was the fact of receiving the cordial embraces of my brother, not in the peaceful cottage of the missionary, but in the midst of a *garrison*, apparently in momentary expectation of the attack of a foe, and to find the very couch, on which was reclining one, who to us has been most emphatically *a sister*, surrounded by the muskets and the spears of those, known to the world only by the name of savages!

My first thoughts were that a revolt of the island, against the general government, had taken place, in which our friends had been seized, and were guarded as captives—or that some formidable party of unfriendly natives had risen with the determination of destroying them, but from whom they were protected by the higher chiefs—but as soon as an explanation could be given, I learned that their *peril* was from *false brethren*, if the outcasts of a civilized and Christian country can be designated by such terms.—The seamen of a large ship, at anchor at Lahaina, exasperated at the restraints laid on their licentiousness, through the influence of the Mission, had carried their menaces and open acts of violence, against Mr. and Mrs. R., to such an extent, as to cause the chiefs to arm a body of men, and defend them at the hazard of life. At that very hour, three boats' crews, amounting to near forty men, were on shore, with the sworn purpose of firing their houses, and taking their lives!—But as every thing, when I left them, was in a posture to secure their entire safety, it is unnecessary to enter further into the particulars of the subject, except to say, that the statement of these circumstances from them, with the unfolding of the character and object of my visit, on mine, made our interview most deeply affecting; and the remainder of the night was spent in thought and conversation, of unmingled sorrow at the termination which was about to take place, of that union and intercourse, which, for near three years, had been the source of some of our highest and sweetest enjoyment.

At sunrise Mr. Richards and myself visited the spacious and well built and finished chapel lately erected by the chiefs; and in the pulpit from which we had expected and fondly hoped jointly to proclaim the glad tidings of salvation to the thousands of willing hearers under our common charge, we in tears and in prayer looked to God, the arbitrator of our destinies, for his presence and blessing on our future divided labours in his cause. And in the course of an hour, after I had bid a hasty adieu to the chiefs and such of the people as were best known to me, we sorrowfully interchanged, perhaps, our last embraces in this world.

Never did the field of labour I had hoped to occupy for life, appear so truly desirable: and I found my heart clinging closely to every object included in it, from my invaluable associates and the thousands eagerly desirous of my instructions and preaching, to the very trees and shrubbery I had planted and nurtured in our gardens. The dispensation of our removal seemed so mysterious, that added to the struggles of strong affection in my bosom, it filled me with sadness and gloom during our passage to Oahu, and before we came to an anchor, I had almost fully determined to permit the Fawn to depart without us, and venture a still further delay till the *United States* should arrive. How great then was my surprise and satisfaction to hear before landing, that there had been an arrival from South America, and that a packet from Com. Hull was waiting my return at the consulate. That gentleman could know nothing of my peculiar situation. Still I was persuaded that his communication would, in the providence of God, make my path plain, and remove every doubt then resting on it. And such was fully the case: for in the course of his letter, though utterly unaware of the importance of the information to me, he gave the most unqualified assurance that it would be impossible for him to make the proposed voyage to the Sandwich Islands. This was all that was necessary to render our duty clear as noonday, and we prepared cheerfully to follow the path we believed pointed out of God.

Thus, my dear friend, have I given the outline of the providences, both immediate and remote, which led to our embarkation for the United States:—An illness which proved itself unconquerable in a tropical climate, and threatened

speedy death, unless a removal should take place—the unanimous decision of all medical advice as to the necessity of such removal—the approving judgment and authorizing vote of the mission in following that decision—and the unsought but singularly marked openings for putting in execution the measure thus satisfactorily pointed out as duty. The view of them as they stand in their series "with their proper connexion," will, I hope, give to you, as one not only deeply interested in all the important vicissitudes of my life, but more especially in the history and circumstances of missionaries and missions, the same unfeigned satisfaction that their ultimate, though gradual and painful development, did to myself.

Notwithstanding the clearness of our path, and the persuasion that in following it God our guide and Saviour would be with us, warm affection for our brethren and sisters, some of whom were in circumstances of affliction greatly to aggravate the sorrows of a separation—love to *their work* and to *our work*, and the highly encouraging and affecting state of the people, thousands of them delighting in our instructions, and tens of thousands perishing from a want of more labourers in a field ripe for the sickle—all caused us to bid farewell to the Sandwich Islands with feelings of the most painful depression. Rude as was the throng which covered the beach as our boats shoved off—unlike as was the whole scene, except in the murmur of sympathy and the salutations and tears of affection, to the enlightened and pious multitude, and the beautiful and classick ground on which our eyes rested, as we waved a last adieu to the American shores—it was scarce less affecting, and caused an agitation far more oppressive and afflicting than any we experienced on *the 19th of November*, 1822.

Mrs. Stewart was very ill about a fortnight after embarking—so much so that for several days we hourly expected her death; and were under the sad necessity of making every arrangement for such an event. Hope, however, again sprung from despair. Contrary to our fears she lived to reach the island of Tahiti, and continued to improve after our visit there till she was able, after passing Cape Horn, to spend much of her time on deck, and to walk with assistance. But she is again entirely confined to her sofa. We hope every thing from a change of air, diet, &c. &c. in England—but that hope is not unmingled with anxious apprehensions that the change may be without effect.

The time of our embarkation for America will depend alone on her state and the advice we may receive in London. It is not probable that it will be thought prudent for her to go immediately to sea again—if so, we need not be expected in the United States earlier than the middle of June, or first of July.

To think of actually meeting the embraces of our friends, and of revisiting the scenes of our former years, seems even, in imagination, almost like being restored from the dead to the living. It is an event so foreign to all our expectations, that we can scarce yet feel that it will prove a fact. Perhaps we may be restored to many who counted us as among the dead—and perhaps we shall find many among the dead whom we have most fondly wished to meet among the living. It is now eighteen months since the date of our last letters, and my heart shrinks from the thought of the inroad death may have made on the number of my friends within even that short period.

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Yours, respectfully and sincerely,
CHARLES SAMUEL STEWART.

P. S. It would be doing great injustice to Capt. Dale, Dr. Short, and the officers of the ship, not to mention to you and our other particular friends in America, the very great obligations under which we feel ourselves to them for their unremitted kindness, and every attention during our voyage. In receiving us on board his vessel, Capt. Dale made a sacrifice of all his own personal accommodations—even to the removal of his cot for sleeping, to the open cabin, and his trunks in daily use into the steerage. His whole deportment since we have been with him, has been of a corresponding but increasingly kind character. Dr. Short, too, has been indefatigable in his exertions for the benefit of Mrs. Stewart's health, and has been most watchful and solicitous for an improvement in her state. All, indeed, on board the ship, in their respective stations, from the master to the cabin-boy, have treated us with undeviating respect and good will.

A valued correspondent in London has sent us by one of the late arrivals, the following translation of a *ukase*, of the Emperor Nicholas of Russia, putting a stop to the farther printing of translations of the sacred Scriptures throughout his dominions. This unhallowed work was commenced under his brother Alexander. Some hope was entertained

that Nicholas would at least have left the concern, where it was left by his predecessor. But it is evident that he is determined to do any thing for the gratification of his clergy which they may choose to request; for they are to be considered as the parties originally opposed, and most zealously opposed, to the free dissemination of the sacred oracles. The truth is, that a familiar acquaintance with the Bible by the people at large, would eventually and inevitably expose the gross superstitions of the Greek church, and thus diminish, if not destroy, the undue authority and influence of its clergy. This they perceive, and hence their opposition. At the same time, the emperor and nobles have come to be aware, that their vassals will not be likely to wear their chains as contentedly as they have hitherto done, if they become well acquainted with the truths and doctrines of divine revelation. In addition to all, the Pope no doubt has used all his influence—and of late it has been much greater than formerly in the Greek church—to give activity to this formidable hostility to the Bible cause. But "great is the truth and it will prevail." In despite of the wishes and efforts of popes, princes, and all the powers of darkness, "the word of the Lord will have free course and be glorified." If they continue their opposition, the King of Zion "will break them with a rod of iron, and dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings, be instructed ye judges of earth; serve the Lord with fear and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little: blessed are all they that put their trust in him."

TRANSLATION.

Russian Ukase, dated St. Petersburgh, 12th April, 1826. O. S.

Most Rev. Metropolitan of Petersburgh and Novogorod Seraphim.

Having taken into consideration the representations of your eminence, and of the Metropolitan Eugenius, respecting the difficulties which present themselves to the progress of the cause of the Russian Bible Society, and those disadvantageous consequences arising therefrom; to the averting of which considerable leisure time is requisite, in order maturely and judiciously to examine into all circumstances: and considering your opinions well founded, I order you as President of said society to suspend its activity in all its operations, without exception, until my further permission.

You are hereby empowered to extend this my order to all the Committees, branches, and associations, connected with the Society throughout Russia, and at the same time to obtain a particular account of all property, moveable and immoveable, in houses, lands, books, materials and money, belonging to the Society, wherever these are to be found, and to furnish me with the most accurate and circumstantial information possible thereof.

The sale of the Holy Scriptures already printed in Slavonian and Russian, as also in the other languages in use among the inhabitants of the Russian empire, I permit to be continued at the fixed prices.

Recommending myself to your prayers, I remain, &c.

(Signed) NICHOLAS.

His eminence immediately ordered a stop to be put to the printing of the versions at present under the press, &c., and to make up the accounts as soon as possible.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of June last, viz.

Of the following Commissioners who gave their mileage to the Contingent Fund, viz.

Eliphalet Wickes, Esq. of Jamaica, L. I.	$5 91
Benjamin Strong, Esq. of New York	5 22
Eleazar Lord, Esq. do.	5 22
Zechariah Lewis, Esq. do.	5 22
Rev. Dr. A. Alexander, of Princeton	2 20
Amount received for the Contingent Fund	$23 77

Brought forward	$23 77
Of Rev. Joshua T. Russell, of Newark, collected by him in New York, for the New York and New Jersey Professorship	1600 00
Of Rev. William M. Engles, in part of his subscription for the Philadelphia Synod's Professorship	100 00
Of Capt. Charles M'Alester, in full of do. for do.	100 00
Of Rev. Colin M'Iver, per Mr. A. Finley, the contribution from the congregation of Laurel-Hill, for the Southern Professorship	25 00
Of John Shaw, Esq. in part of the subscription of Mrs. John Bradley, of Bradleyville, S. C. for the Harmony Scholarship	25 00
Of Thomas H. Mills, Esq. of New York, for the Woodhull Scholarship	75 00
Of Rev. George Potts, of Natchez, for the endowment of the H. Smith Scholarship, founded by Miss H. Smith, of Carmel, Mississippi	3000 00
Total	$4948 77

View of Publick Affairs.

EUROPE.

During the last month the advices from Europe are of little general interest, except those which relate to the fall of Missolonghi.

BRITAIN.—By the last intelligence from Britain, which is of the 30th of May, it appears that the parliament was still sitting. Bell's Weekly Messenger, of May 21st, says—"There is but one object of interest and importance, that principally occupies the publick mind, and that is, the dissolution of parliament." This dissolution was expected to take place on the first of June. It appears that preparations were making in every part of the kingdom, for the election of members to a new parliament—The official details of the capture of the strongest fortress of the Burman empire (*Bhurtpore*), and a copy of the treaty of peace concluded with the authorities of that empire, had been received in England; and the importance of the acquisition made to the British territories in the East, was highly appreciated—The distress arising from the want of employment, in all the manufacturing establishments of the kingdom, was still great, but thought to be somewhat diminished. Liberal contributions had been made by the king, nobility and gentry, for the relief of the suffering poor, to the amount, it is said, of a hundred thousand pounds, in the city of London only. Yet it is affirmed, that even this sum will afford but a partial and temporary relief. The restrictions on the importation of grain were not finally removed; but authority was granted to the crown, to exercise a limited discretion on the subject, and to permit the sale, to a certain extent, of what is called *bonded corn*.

FRANCE.—It appears by the last accounts from France, that the commercial distress in that country, although not so great as in England, is still very considerable; and that it affects the manufacturing establishments, especially those of Lyons, in a very unfavourable manner.—The kingdom in general is tranquil. At Rouen, it appears that a pretty serious riot had been produced by certain *missionaries*; but whether these missionaries were papists, or protestants, we cannot certainly determine; but we think they were Jesuits.

SPAIN.—The Spanish court, we are told, refused to recognise the regency established in Portugal, till persuaded to do it by the combined efforts of the British and Portuguese ambassadors.—The renegado Infant, Don Miguel, had been invited to Madrid.—More vindictive measures against the former constitutionalists had been adopted.—In some towns of Spain a scarcity of the necessaries of life prevailed to such an extent that a number of individuals had actually died of famine.

PORTUGAL.—It appears that all remains quiet in Portugal, under the new regency, and the influence of the British court.

RUSSIA.—Beside what appears in another department of our work, and in this under the article *Greece*, we have recently heard nothing of importance from Russia. It is said that the emperor Nicholas has expressed his wish to visit several of his brother sovereigns, who belong to the misnamed Holy Alliance; and that the internal government of the empire is committed to two military governors general, one to reside at Petersburgh, and the other at Moscow; and to seven civil governors general. No

account has yet reached us of the coronation of the new emperor.—It is said that he was about to visit the military colonies of Novogorod.

TURKEY.—It would seem that the Grand Seignor has been in danger of losing both his throne and his head--which indeed are commonly lost together by the usages of the Turks. In consequence of some manifestation of pacific disposition toward Russia, and some new military arrangements which displeased the Janizaries, they announced the design of deposing the Sultan, and proclaiming his son. How the matter has terminated we know not.

GREECE.—In our last number we stated, that notwithstanding the plausible accounts to the contrary, we entertained "serious fears that the fortress of Missolonghi, so long and so heroically defended, had fallen into the hands of its ferocious invaders." Our fears are now realized.

In several instances such narratives have been given in the publick papers, relative to the affairs of the Greeks—sometimes favourable and sometimes unfavourable—as we knew not how to discredit, and yet time has demonstrated that they were utterly false; and as the statements have been accompanied with details of particulars, dates and names, they must have been deliberate fabrications. This has sometimes left us at a loss to determine whether to report recent accounts, or to leave them without notice till time should either confirm or confute them. In the present case, however, it is alas! no longer doubtful that Missolonghi is in the hands of the Turks; and that the circumstances of its capture or abandonment were of the most shocking kind. It fell on the 23d of April last. The following brief summary of particulars may, we think, be considered as materially correct.—The garrison of Missolonghi steadfastly refused to capitulate to Ibrahim Pacha, unless he would permit them to retire with their arms and with the honours of war. This he refused: but he offered them the assurance of his protection, and also pecuniary rewards, if they would surrender; and this they indignantly rejected: even when suffering the extreme of famine, they resisted all the persuasions of the British governor general of the Ionian islands, to yield to the offers made them by the Turkish commander. It appears that the British could have supplied them with provisions, but did not—restrained, probably, by express orders to take no part in the contest. Had the garrison received supplies of provisions, it seems that the Turks had little or no prospect of ever reducing it.—Sensible of this, the Turkish Pacha resolved no longer to endeavour to take it by storm; but to employ all his force and ingenuity to cut off supplies from the neighbouring island of Zante, and from every other quarter; and in this he was successful. On the 17th, 18th, and 19th of April, several women, children, and old men, died of hunger. The brave Grecian admiral Miaulis, with a very inferior force, made two desperate attacks on the Turkish fleet before Missolonghi, with a view to relieve his countrymen—the first on the 15th, the second on the 21st and 22d of April. In the first attack he was partially successful; in the last he suffered severe loss; but in neither could he afford any succour to the starving garrison, which was now reduced to a state of desperation. The ground of the garrison was mined, the women and children were placed over the mines, and some intrepid old men engaged to set fire to the magazines the moment the signal should be given. Most of the men who were still able to bear arms, to the amount of about 2000, determined to make a desperate effort to cut their way through the besieging army, and to gain the neighbouring mountains. They made the attempt, and most of them were destroyed.—It is supposed that about 700 or 800 effected their purpose, but this we think is doubtful. Meantime the mines were sprung, and 6000 Greeks perished in the awful explosion. About 130 men fortified themselves in a house, and the next day after the explosion, fought as long as they could, and then, as the Turks were entering the house, blew themselves up, and perished with a number of their enemies. Such has been the fate of Missolonghi. Our reading does not furnish us with an entire parallel, either in ancient or modern story, to this narrative of the desperate resolution of a whole garrison, that none of them should be taken alive. What will be the consequence to the Greeks of the loss of this fortress, we know not.—The Turks themselves must now be sensible of the impolicy of their cruel conduct. They have driven the Greeks to desperation, and they will never conquer them, but by extermination or driving them out of their country. That they will be able to effect this, we do not yet believe; although we see with the deepest regret that the Grecian cause looks more like being hopeless, than we have ever seen it, till since this last disaster. But we well remember the gloom in which our own country was involved, in the memorable month of December, 1776.—We remember that light then suddenly arose amidst the darkness—And so we hope it will be with Greece, without pretending to conjecture in what manner it will take place. But whether Grecian liberty be lost or won, a foul stigma and a dread re-

sponsibility will, in our humble opinion, rest on Christendom, for not preventing this horrible waste of human life, and insufferable outrage of all the claims of humanity itself. We perceive that much is still said about the interference of the European powers; but we see no evidence that any thing is likely to be soon attempted. Russia, it is stated, has succeeded in settling her dispute with the Ottoman Porte, in regard to the provinces of Wallachia and Dalmatia, without doing a single thing, so far as yet appears, in favour of Greece—of that Greece from whose ecclesiastical system her own has avowedly been derived. The religious zeal of Russia is employed, only in suppressing Bible societies and Protestant missions.

ASIA.

Notwithstanding what we have stated under the article Britain, in our present View, it seems to be rendered probable by the report of a Captain Endicot, arrived at Salem, N. E., that the war between the British and Burmese has been renewed. The report of Capt. E. is, that several British East India vessels had arrived at St. Helena, which left Calcutta a month after the articles of peace to which we have referred had been there announced. The captains and officers of these vessels stated to Capt. E., that after the signature of the articles of peace, a British detachment that had not been informed that peace was concluded, attacked and routed a division of the Burmese troops. Enraged at this, and supposing the British had proved treacherous, the Burmese attacked and defeated the British troops, nearly annihilating three whole regiments. We still are without information of the missionaries.

AFRICA.

We learn by the last arrival from Britain, that information had been received by a vessel recently returned from Sierra Leone, that the several British stations on the coast of Africa were more healthy than usual.—That it had been determined to break up two establishments, at one of which the English and Dutch blacks had commenced war with each other.—That Com. Bullen, with four or five vessels of war of a small size, was cruising on the coast, to suppress the slave trade.—That information had been received of the death of Capt. Pearce and Dr. Morrison, the companions of Capt. Clapperton, in exploring the interior of Africa.—That the latter intrepid adventurer was living, and making his way toward Timbucto.—That Major Laing was also approaching the western coast from Tripoli—And that a survey was nearly completed of the whole coast of Africa, from the Cape of Good Hope to Sierra Leone, as well as of the adjacent islands. We are also not sorry to learn, that the Pacha of Egypt is so embarrassed in his finances, that he is not able to carry on his military operations agreeably to his wishes. We hope this will turn to the advantage of the brave and unfortunate Greeks.

AMERICA.

Colombia.—The revolution, or insurrection, or rebellion—we know not which is the proper term—that we noticed the last month, as having taken place at Colombia, is not yet settled. General Paez affirms, that "by the free voice of the people, the supreme command of the civil and military administration has been conferred on him—that the people were oppressed by a bad administration, and sighed for a remedy." This is the amount of his reasoning, in vindication of his opposing and attempting to put down by a military force, all the existing constituted authorities of Colombia. He appears to be popular at Caraccas, and to find, in that quarter, little or no opposition. But in the Province of Cumana, where General Bermudez commands, he is explicitly accused of treason, and his authority is set at defiance. Both parties have appealed to Bolivar, who, we are glad to hear, is hastening towards them, and we hope will be able to settle this most inauspicious controversy, which has arisen in his absence.

We have heard nothing new, either of the Congress of Panama, or of the war carrying on between Buenos Ayres and the emperor of Brazil.

United States.—Legislation in our country, except in time of war, is commonly suspended during the summer months.—It is so at present, and nothing of interest in relation to our political concerns invites our attention at this time.

The drought which we mentioned in our last number as prevailing throughout our country, has been terminated by abundant and successive falls of rain. Not only is the ground now saturated with water, but the streams have been replenished, and are indeed, in many instances, raised to a height very unusual at this season of the year. In the removal of the general calamity, many local and partial losses have been sustained. By the creation of torrents, the overflowing of rivers, and the occurrence of hail storms, a considerable destruction of property has been occasioned, in several sections of our country. In some places too, the continuance of rainy weather has been unfavourable to the harvest of the winter grain. On the whole, however, our land

has received a rich mercy, which demands our notice and our gratitude. The danger of scarcity is apparently removed, and the promise of abundant fall crops is said to be flattering. In the mean time, health generally prevails, and the population of our favoured nation enjoy, or rather might enjoy, all the blessings of civil and religious liberty, in undisturbed peace and quietness. What we have most to regret, is the want of a due sense of our obligation to the great Bestower of all our blessings. Instead of manifesting our gratitude to God, by acts of cordial thanksgiving and praise, and especially by obedience to his laws, and a reverend regard to his institutions, profaneness lamentably abounds, and immoralities of various kinds are not merely tolerated, but seem to be countenanced and promoted by popular sentiment. This appears to be the case especially with reference to the day of sacred rest. The profanation of the Sabbath in our land, is an evil over which the friends of religion are constantly called to mourn, and which, unless reformation prevent, they justly fear will be followed by the marked displeasure of Heaven, in national calamities. This fear is the greater, because our government itself is not without guilt in this matter, having, it is believed, given occasion and countenance to the general licentiousness which prevails. By authorizing the travelling of the mail and the opening of the Post offices on the Sabbath, an evil example is continually presented to the publick view; and the laws of the particular States which prohibited publick travelling and all secular labour on the Lord's day, are in this instance set aside; and thus the way is opened to set these laws laws aside in almost every other instance. In the cities of Philadelphia and New York, the proprietors of steam boats advertise, with unblushing effrontery, for excursions for Sunday, with as much freedom as for any other day of the week. We have intentionally used strong language in stating this fact; because every such advertisement as we have here adverted to, goes to a direct violation of the law of the land—is a publick declaration of an intention to violate the law, and an invitation to others to do the same. Such acts deserve to be denominated *effrontery*, and we know not how our magistracy can with a good conscience forbear to punish them. In the city where we write, the Sabbath preceding the day of our national jubilee was profaned by the marching of two military detachments through the streets with martial musick, and by their embarking for the fort in the river, that they might there be ready to perform certain services on the following Tuesday. Could there be even the pretence of necessity for this? There was ample time for reaching the fort, if the troops had left the city on Monday morning, instead of Sabbath morning. We remember that when Britain was threatened with invasion by the French, a few years since, a Sunday drilling of the militia was authorized by the government; and there the religious community raised their voice loudly against the measure, and if we mistake not, their voice was at length so heard as to be regarded. We do, for ourselves, most solemnly and earnestly protest against this desecration of the Sabbath by military parade, in a time of profound peace; and above all by those who are militia, and not regular troops.

Notwithstanding what we have said above, we have the pleasure—and to us it is a very sensible pleasure—to state that in various parts of our country, and in the city of Philadelphia among the rest, there was a religious celebration of the 4th of July, followed by a contribution to aid the funds of the African Colonization Society. We rejoice to observe that this mode of celebrating the birth day of our nation is becoming more and more extensive; and we earnestly recommend that the friends of religion use their best endeavours to render it universal. In what manner can the morning of this day be so properly employed, as in devout thanksgiving to God for the civil and religious liberty, which by his special blessing on the efforts of those who declared the independence of our country, that country now enjoys in a pre-eminent degree; and this thanksgiving, accompanied with earnest prayer for the continuance of the blessing to ourselves, and for its extension to our brethren of mankind universally—and that with our praises and prayers, our alms also, be presented as a thank offering to the Most High—alms to be applied in cleansing our land from that deep moral stain which the slavery of the unhappy Africans has impressed upon it. We object not to the spending of the remainder of the day, after the religious services of the morning, in any of those temperate and decorous festivities which are not inconsistent with Christian duty; and which may be favourable to the promotion of the love of liberty, and the cherishing of publick spirit. Christianity is a social religion, and genuine piety is the best friend of cheerfulness, while it is decisively hostile to all revelling and intemperate mirth. When shall the time arrive that the gospel system, or true godliness, shall be so estimated—its spirit so felt, and its practice so exemplified—as that mankind at large shall be convinced, that "it is profitable unto all things, having promise of the life which now is, and of that which is to come?"